

CENSUS OF INDIA JAIPUR STATE 1921.

Part I REPORT.

BY

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INTRODUCTION.

Census 1921.

This is the fifth Census in the State. The first Census was taken in the year 1881. Since that time there have been regular Censuses under orders from Government of India as a part of the Imperial Census of the Indian Empire.

The first communication on the subject was received by the Jaipur Government in December, 1919.

His Highness the Maharaja in Council appointed me Census Superintendent for the State and Pandit Bisvesvar Nathji Choubey, B.A., was appointed to act as Assistant Census Superintendent.

Since these officers had to do other work besides, it was thought necessary to enlist the co-operation of two more State Officials namely, Tewari Shiva Kishorejee and Munshi Shiva Narayanjee, B.A., as assistants. The recommendation was approved by the Council, and these officers joined the administrative staff.

The Census of 1921 was taken on the 18th March, 1921. The preliminary operations were taken in hand immediately after the receipt of the Government communication in January, 1920.

This being the fifth Census in the State there was not much difficulty in making the necessary arrangements. The records of the past Censuses showed how the work was to be proceeded with, and the usual procedure was adopted.

**Arrangements
for the Census.**

At first a list of villages was compiled, and then a programme of Census operations was drawn up.

The whole State was divided into Charges, Circles, and Blocks.

Charges formed the biggest Census Division and these were sub-divided into Circles and Blocks. Block was a smallest unit comprising ordinarily 20 to 50 houses.

A Tehsil was a Census Charge, and important towns (headquarters of Tehsils and Nizamats) were also treated as such.

Tehsildars and Naib Nazims were put at the head of these charges; and they were to act under the guidance of the Census Superintendent of the State to whom they were responsible for all the Census operations.

On previous Census occasions the Railway authorities conducted their Censuses themselves, and they gave the figures which were incorporated with the general totals of the State. At the Census of 1921, the Railway Census was placed under the control of the State Census Superintendent; the Railway Staff however co-operated in the working of the Census.

**Railway
Census.**

The Census of 1921 was not only an enumeration of the people of the State, but it comprised the Census of cattle as well as an industrial survey of the State.

**Scope of the
Census.**

The industrial survey was placed in the hands of Pandit Bisvesvar Nathji Choubey, B.A. Papers in connection with this branch of the Census work have been appended to the Report.

The cattle Census was taken in February, 1921, and it was done by the staff employed for the general Census.

**House num-
bering and
Preliminary
Enumeration**

At the outset the house numbering was done all over the State, and it was followed by preliminary enumeration, in which the enumerators visited each house in their block, and entered particulars of each person on rough forms of Census Schedules. These were checked by Census officers. This process took about six months and the preliminary enumeration was completed by the end of February, 1921.

Final Census.

This took place on 18th March, 1921, a date fixed by the Government of India for the general Census of the Empire. The enumerators on their rounds verified the entries previously made at the time of the preliminary enumeration to see that the entries were correct, and made necessary alterations for those who had disappeared during the interval or for fresh arrivals. During this final stage of Census enumeration, Census officers supervised the work of Census Enumerators in their respective charges.

**Area
Censused.**

The area censused was 16,682 sq. miles. In the body of the report it has been remarked that the area was practically the same.

Fairs.

The date fixed for Final Census was March 18th of 1921. There were no big fairs to be held in the State on that date with the exception of Banki Matajee ka Mela held at Raisar (Tehsil Jamua Ram Garh). Special Census Agency was provided for the enumeration of the fair.

**Provisional
Totals.**

The final Enumeration was done on March 18th, 1921, and the provisional totals were received at Jaipur by the 20th March 1921. They were communicated to the Provincial Superintendent on the following day. It may be remarked here that the figures for the City of Jaipur were reported on March 19th of 1921, *i.e.*, the day following the date of the Final Enumeration.

**Compilation
of Census
Statistics.**

The method adopted in the compilation was that prescribed by the Government of India. This was the process which gave us the results of the Census and it formed the main part of Census work after the final enumeration. It kept employed an establishment of a large number of clerks who had a very hard and patient work to do.

Report.

The report is merely a discussion of figures obtained after the compilation. It is divided into 12 chapters treating of—

- I. Distribution and movement of the population.
- II. The population of Cities, Towns, and Villages.
- III. Birth-place.
- IV. Religion.
- V. Age.
- VI. Sex.
- VII. Civil Condition.
- VIII. Literacy.
- IX. Language.
- X. Infirmities.
- XI. Caste, Tribe, Race, or Nationality.
- XII. Occupation.

Information about the industrial survey, being a subject associated with occupation, has been placed immediately after the Chapter XII in the form of Appendices I and II.

Detailed figures for each village are given in the Village Register which has been separately published in two large volumes. They relate to agricultural cattle alone. **Cattle Census.**

It would be desirable to say that the cattle Census contemplated a Census of ploughs as well as carts employed in the transport of raw produce.

These two items are very useful to show the agricultural requirements.

A statement is given at the end of the report to show the distribution of agricultural cattle, ploughs, and carts by Nizamats.

The cost of the Census of 1911 was about fifty thousand. The Census of 1921 cost about Rs. 55,000. **Cost of the Census.**

The reason why the latter cost more than the former is that it included additional items, namely :—

- I. The industrial survey,
- II. Cattle Census,
- and III. Railway Census.

The Railway Census means the Census of the Railway tracts. This was done on previous occasions by the Railway authorities while at the Census of 1921, the whole responsibility devolved upon local Census Superintendent. This actually added to the cost of general working of the Census.

Pay was given on a better scale to the establishment than on former occasions, which was necessary.

The stationery and other office requisites cost much more owing to the prices of all articles having gone very high.

The Local Census Superintendent expresses his heartfelt gratitude to His Highness the Maharaja's Government, the Hon'ble Mr. R. E. Holland, C.I.E., I.C.S., C.S.I., Agent to the Governor-General in Rajputana, Mr. J. T. Marten, I.C.S., Census Commissioner for India, Colonel S. B. Patterson, I.A., C.I.F., Resident at Jaipur, Rai Bahadur Pandit Brij Jiwan Lalji Sharma, B.A., I.S.O., Provincial Census Superintendent, Rai Bahadur Purohit Gopinathji, C.I.E., M.A., Member Mahakma Khas, and the Rev. A. R. Low, M.A., F.D., for the precious advice and guidance in the general conduct of the Census operations which have proved of immense value. **Acknowledgments.**

The Census operations in the State were entrusted to a number of

1. Jaipur City	... B. Ram Lalji.
2. Nizamnat Amber	... M. Mahtab Khanji.
3. " Paudikui	... M. Rampertapji.
4. " Dausa	... M. Lalloo Singhji.
5. " Gangapur	... L. Nand Lalji.
6. " Hindaun	... M. Kripa Shankarji.
7. " S. Jaipur	... M. Md. Fida Alikhanji.
8. " Kotekasim	... Mirza Md. Hamidullah Begji.
9. " S. Madhopur	... M. Lachmi Narainji.
10. " Malpur	... M. Sri Narainji.
11. " Sambhar	... M. Md. Abdul Samad Khanji.
12. " Sheikhwati	... Pt. Manmohan Lalji Atal.
13. " Torawati	... Pt. Sarup Kishenji.
14. Thikana Khetri	... B. Harish Chandraji Totuka.
15. " Sikar	... L. Bala Buxji.
16. " Udiara	... L. Raj Behari Lalji.

officials who were individually responsible for the various charges. Their names are given in the margin.

The Local Census Superintendent takes this opportunity to acknowledge with thankfulness their hearty co-operation and sincere devotion to their duties,

without which the Census would have not been so satisfactorily performed.

The Local Census Superintendent cannot help expressing his heartfelt gratitude to Pandit Bisvesvar Nathji Choubey, B. A., Secretary, State Council, who assisted the Local Census Superintendent in every branch of the work relating to the Census. His experience of previous Censuses proved invaluable. The manner in which he carried out Industrial Survey placed solely in his hands is commendable. In addition to this responsible task, the whole brunt of writing of the Report also fell upon his shoulders for which he devoted a good deal of his valuable time to bring the work to a successful issue. The assistance rendered by him deserves special recognition.

In conclusion the Local Census Superintendent has a great pleasure in recording his high appreciation of the invaluable services rendered by Assistant Superintendents, Pandit Shiva Kishoreji Tiwari, Munshi Shiva Narayanji, B. A., Deputy Superintendent, Babu Bishumbher Dayalji Bhargava, B. A., Head Assistants Pandit Hira Lallji Shastri, B. A., and Babu Harish Chundraji Totuka, and lastly the Chief Clerks Babu Rangi Lall and Mohammad Habibullah, and their Assistants Chand Mal and Pandit Ram Pratap. They did admirable work at the Head Office, where the Census results were compiled and the whole work got through.

A list is also appended hereto of all Charge Superintendents who really worked hard and carefully in running the preliminary operations.

List of Charge Superintendents.

Serial No.	Name.	Designation.	Name of charge.
1	Babu Ram Lalji, special officer ...	President, Municipal Committee.	Jaipur City.
	Munshi Abdul Jalilji ...	Joint Secretary, Municipal Committee.	Eastern Division (Jaipur City.)
	Pandit Gokul Prasadji, B.A. ...		Western Division (Jaipur City.)
2	Syed Usuf Husainji ...	Tahsildar ...	Tahsil Sawai, Jaipur.
	Lala Chiman Lalji ...		
3	Munshi Khushal Chandji ...	" ...	Tahsil Chaksu.
4	" Ganpet Singhji ...	Peshkar ...	Chaksu Town.
5	Pandit Jai Narainji ...	Tahsildar ...	Tahsil Amber.
6	M. Hakim Uddinji ...	Naib Nazim ...	Amber Town.
7	M. Abdul Rahimji ...	" ...	Choumu Town.
8	M. Shyam Sundar Dutta ...	Naib Kamdar ...	Samod Town.
9	L. Ramji Das ...	" ...	Manoharpur Town.
10	L. Ram Kanwarji ...	Tahsildar ...	Jamwa Ram Garh Tahsil.
11	M. Ram Pratapji ...	Nazim ...	Bandikui Nizamat.
12	M. Narain Dasji ...	Tahsildar ...	Dausa Tahsil.
13	Veer Bahadur Singhji ...	Naib Nazim ...	Dausa Town.
14	M. Puran Chandji ...	Tahsildar ...	Baswa Tahsil.
15	M. Ram Narainji ...	Peshkar ...	" Town.
16	Pandit Piarey Kishanji ...	Tahsildar ...	Lalsot Tahsil.
17	Ram Narainji ...	Peshkar ...	" Town.
18	M. Hazari Lalji ...	Tahsildar ...	Sikrai Tahsil.
19	M. Mali Lalji, B.A. ...	" ...	Gangapur Tahsil.
20	Md. Hamid Khanji ...	Naib Nazim ...	" Town.
21	M. Makhan Lalji, B.A. ...	Tahsildar ...	Bamanwas Tahsil.
22	M. Abdul Kayumji ...	Peshkar ...	" Town.
23	Pandit Laehhmi Dharji ...	Tahsildar ...	Nandoti Tahsil.
24	Syed Ali Hussainji ...	" ...	Wazirpur Tahsil.
25	L. Jugal Kishoreji ...	" ...	Hindaun Tahsil.
26	Muzaffar Aliji ...	Naib Nazim ...	" Town.
27	M. Md. Ismail Khanji ...	Tahsildar ...	Ghonsla Tahsil.
28	M. Ikram Ullah Khanji ...	" ...	Toda Bhim Tahsil.
29	Pandit Raj Nathji ...	Peshkar ...	" Town.
30	M. Piarey Kishanji ...	Tahsildar ...	Walghat Tahsil.
31	M. Raghunath Sahaiji ...	Naib Nazim ...	Kot-Kasim Nizamat.
32	L. Radha Kishanji ...	Tahsildar ...	Malpura Tahsil.
33	M. Kalyan Buxji ...	Peshkar ...	" Town.
34	Misra Tej Ramji ...	Tahsildar ...	Niwai Tahsil.
35	M. Mohammad Ali Khanji ...	Peshkar ...	" Town.
36	M. Niyaz Ahmad Khanji ...	Tahsildar ...	Mahwa Tahsil.

INTRODUCTION

Serial No.	Name.	Designation.	Name of charge.
37	M. Suraj Bakhshji	Tahsildar	Toda Rai Singh Tahsil.
38	M. Abdur Rahmanji	Peshkar	Toda Rai Singh Town.
39	L. Kunj Bihari Lalji	Tahsildar	S. Madhopur Tahsil
40	L. Munshi Lalji	Naib Nazim	S. Madhopur Town
41	M. Sikandar Khanji	Tahsildar	Bonli Tahsil.
42	M. Devendra Pershadji	"	Khandar Tahsil.
43	M. Faqir Chandji	Peshkar	Malarna Dungar Tahsil.
44	Purohit Gobind Lalji	Tahsildar	Shekhawati Tahsil.
45	M. Murli Dharji	Naib Nazim	Jhunjhnu Town.
46	M. Md. Ikram-ud-din Khanji	Talluqdar	Udaipur Talluqa.
47	M. Hasham-ud-din	Clerk	Udaipur Town.
48	Ganga Narain	Kamdar	Bissau Town
49	M. Kanahya Lalji	Munsarim	Nawalgarh Town.
50	M. Kanahya Lalji	"	Mandawa Town.
51	M. Bhawani Pershadji	"	Suraj Garh Town.
52	M. Wajihul Hussainji	Naib Nazim	Singhana Town.
53	Purohit Narain Bakhshji	Tahsildar	Torawati Tahsil.
54	M. Shankar Dayalji	Naib Nazim	Nimka Thana Town.
55	M. Munir Mohammadji	Talluqdar	Sri Madhopur Town.
56	M. Mul Chandji Kala, B. A.	Tahsildar	Bairath Tahsil.
57	M. Bhagwan Sahaiji... ..	Peshkar	" Town.
58	Bhairun Lal	Clerk	Shalpuṛa Town.
59	M. Kishori Lalji	Tahsildar	Sambhar Tahsil.
60	Pt. Har Sahaiji	"	Danta Ramgarh Tahsil.
61	L. Sagar Lalji, B. A., LL. B.	"	Mauzamabad Tahsil.
62	Darshan Singhji	Talluqdar	Naraina Town.
63	B. Harish Chandraji Totuka	Census officer	Khetri Thikana.
64	M. Ahmad Ali Khanji, B.A.	Head Master	Khetri Town.
65	L. Gulab Raiji	Tahsildar	Chirawa Town.
66	Sd. Mohammad Shahji	Nazim	Kotputli Town.
67	Parbhu Lalji	"	Sikar Thikana.
68	L. Bhanwar Lalji	"	" Town.
69	L. Har Buxji	"	Fatchpur Town.
70	L. Bala Buxji	"	Lachhmangarh Town.
71	L. Suraj Buxji	"	Ramgarh Town.
72	L. Raj Biharilal	Kamdar	Uniara Thikana.
73	L. Raghubar Sahai	Naib Kamdar	" Town.
74	L. Sri Narain	Kamdar	Isarda Thikana.
75	M. Bhanrun Lalji	Munsarim	Barwara Thikana.
76	Mool Singh	"	Khandela Thikana.
77	Jagan Nath Pershadji and Lachhman Das	Kamdar	Khandela Town.

NOTE — Charge Superintendents, for Sambhar Shamlat and Sambhar Town were appointed by Jodhpur Darbar.

REPORT

ON THE

CENSUS OF JAIPUR STATE, 1921.

CHAPTER I.

Distribution and movement of the population.

Area of the Jaipur State has practically undergone no change, and the boundary remains the same.

Area dealt with.

The Aravali Hills, which divide the whole of Rajputana into two main divisions, run in a line from South-West to North-West. Mount Abu is situated close to the South-Western portion of the series and is the highest point between the Himalayas and the Nilgiris. Thus the country is divided into two main divisions, the North-West and the South-West. The midland country of Rajputana is near Ajmer, where the Aravalis break up and here is a broad open tableland which embraces Jaipur. From Ajmer the Aravalis run in a North-Easterly direction. This natural line gives us two kinds of soils roughly. The country on the North and West is sandy and that on the South and East is favoured more than the other. Jaipur, therefore, has a soil very much diversified in character.

Natural Divisions.

It possesses low hill ranges, open country and forests. In several parts there are very fertile tracts and long stretches of rich soil. There are also extensive sandy wastes.

The land is watered by the drainage of the Vindhya carried North-Eastward by the Banas through the Southern portion of the State. The City of Jaipur lies among groups of hills more or less connected.

The State has been divided into 12 Administrative units, namely, (1) Amber, (2) Bandikui, (3) Dausa, (4) Gangapur, (5) Hindaun, (6) Sawai Jaipur, (7) Kot-Kasim, (8) Sawai Madhopur, (9) Malpura, (10) Sambhar, (11) Shaikhawati, and (12) Torawati.

Administrative Divisions.

The statistics in the Subsidiary Tables attached to each Chapter in this report have been worked out under these 12 units for comparison with the previous decade.

All the people residing in the State at the time of Census were treated as such. All those who were actually found in the State were enumerated and the enumeration on the night of 18th March, 1921, was in fact a *de facto* enumeration of the inhabitants of Jaipur. It included all persons who permanently resided in the house, whether they were found in the house at the time, or working outside. Instructions to the enumerators were very clear on the subject.

Meaning of population.

As far as is known the results are very accurate, since the enumerators appointed in different localities were persons, who were natives of those places, and as such, they knew what persons they had to deal with. They were besides trained for the purpose, and a thorough scrutiny was exercised over all the details of their operations.

Accuracy of the results.

There was no disturbing factor at the time when either the preliminary enumeration took place, or when the final Census was taken. No fair or religious assemblage fell on that occasion, excepting the Fair of Bhan ki Mataji ka Mela at Raisar (Jamwa Ramgarh Tehsil), for which special arrangements were organised under proper persons, and it can be safely remarked, that not a single person escaped enumeration.

No epidemic of any character occurred on the occasion and the general health of the population was all that could be desired.

It may not be out of place to mention here, that Jaipur and Jaipur State as a whole were perfectly free from the perturbing influences of the evil spirit of "Non-Co-operation," which hampered the work in British Districts. People being well aware of the advantages of Census, readily assisted the Census officials, which was the chief cause of the success and accuracy of the results.

Area, Popula-
tion and
Density.

The main figures of the total area and population of the Jaipur State and of the administrative units are shown in the Imperial Tables.

It will be necessary in connection with the area to say at the outset that two different items showing the area are mentioned.

In the Report of 1911, the area then known was 14,527·75, and it was adopted in that report. Therein it was also remarked that the area is said to be 15,579 square miles, which has been recorded in public reports.

In order to ascertain the true area or area approaching the true figure, the Raj Amin was consulted, who has given the area to be 16,682, which has been used for calculating various results in connection with the present Census. It may however be mentioned that this increase in the area now given is not due to any fresh acquisitions of land by the State.

This figure 16,682 given in the present report, and made use of in various calculations in the Statistical Tables has been worked up from the State survey maps in the Revenue Department. The necessity of doing this arose from a redistribution of villages comprised within Tehsils and Nizamats. To obtain the area of the different administrative divisions they had to measure the area on maps. This has given us our present figure for the area of the State as a whole. It is very difficult to say which is true, either the one given at the previous Censuses, or the one now calculated

from the maps in the possession of the State.

From the statement given on the margin it is quite manifest that Shaikhawati Nizamats is the largest division of the State.

It is closely followed by Nizamats of Torawati and Sawai Madhopur respectively. Bandikui has got the smallest area.

Again we see that the Thikanas have returned the highest figure of population

Locality.	Area in square miles.	Population.
Jaipur State ...	16,682	2,338,802
Jaipur City ...	3	120,207
Amber ...	1,191	183,535
Bandikui ...	11	10,659
Dausa ...	1,153	229,467
Gangapur ...	673	93,221
Hindaun ...	735	152,794
Sawai Jaipur ...	1,389	174,603
Kot-Kasim ...	68	16,281
Sawai Madhopur ...	2,096	169,056
Malpura ...	1,684	127,153
Sambhar ...	1,860	173,016
Shaikhawati ...	3,615	277,415
Torawati ...	2,204	260,619
* Thikanas ...	...	350,746
(Sikar, Khetri and Uniara)		

* Area included in the figures of the Nizamats within which they are situated.

which is due to a number of wealthy towns possessed by them. Amongst the Nizamats, Shaikhawati has returned the highest population. Bandikui being a very small Nizamat has very scanty population.

It has always been the practice to compare the area and population of a certain territorial unit with those of foreign places to show the territorial extent and the total population. The following figures will illustrate the position of Jaipur State as regards extent of territory and population :—

Comparison.

Locality.	Area.	Population.
Jaipur State	16,682	2,338,802 ✓
North-West Frontier Provinces ...	16,406	2,247,696

This tells us that Jaipur occupies a very fair and respectable place amongst the countries of the world, as regards area and population.

Locality.	Percentage.
Jaipur State ...	100.0
Jaipur City ...	5.1
Amber ...	7.9
Bandikui ...	.4
Dausa ...	9.8
Gangapur ...	4.0
Hindaun ...	6.5
Sawai Jaipur ...	7.5
Kot-Kasim ...	.7
Sawai Madhopur ...	7.2
Malpura ...	5.5
Sambhar ...	7.4
Shaikhawati ...	11.9
Torawati ...	11.1
Thikanas ...	15.0

It will be observed from the statement given on the margin that the three Thikanas (Sikar, Khetri and Uniara), occupy the highest place as regards percentage of the total population of the whole State. These Thikanas have very flourishing towns. They are the homes of wealthy traders and the headquarters of the biggest Thikanas in the State.

Percentage of population.

Next come Shaikhawati and Torawati with percentage of 11.9 and 11.1 respectively. Both together approach one-fourth of the total

population of the State.

Then follows Dausa in serial order with a percentage of 9.8 owing to its fertile soil and seats of important Thikanas. There are besides a number of irrigation works which have largely contributed to the productiveness of the land. It is, therefore, that this Nizamat shows a high percentage of population.

During the last decade, it has been observed that the rainfall recorded at Dausa is very high.

Jaipur, Sambhar and Madhopur with percentages of 7.5, 7.4 and 7.2 respectively, closely follow Dausa. Hindaun has a percentage of 6.5, Gangapur with a percentage of 4.0 comes last.

The total area of the Jaipur State is 16,682 square miles and the total population is 2,338,802.

Density of population.

The density per square mile is 140.19.

The subjoined statement gives density per square mile for the different administrative divisions during the Census of 1921 and 1911 :—

Towns.				1921.	1911.
Jaipur City	...	...	...	40,069	45,699
Amber	...	...	...	154.13	...
Bandikui	...	...	...	991.53	...
Dausa	...	...	...	198.88	296
Gangapur	...	...	...	138.48	260
Hindaun	...	...	...	208.06	275
Sawai Jaipur	...	...	...	125.66	202
Kot-Kasim	...	...	...	238.76	295
Sawai Madhopur	...	...	...	80.66	116
Malpura	...	...	...	75.52	93
Sambhar	...	...	...	92.99	108
Shaikhawati	...	...	...	76.74	178
Torawati	...	...	...	118.23	163
Thikanas	...	...	...	...	...

From a perusal of the statement, it is at once clear that all the units show a considerable decrease, evidently due to a decrease in the figures showing the population and an increase in the area according to recent calculation.

At the Census of 1911, the total population for the whole State was 2,636,647, while the present Census has 2,338,802 thus the net decrease amounts to 297,845, *i. e.*, about three lakhs.

Jaipur City being the capital of the State, and the centre of trade and industry, naturally heads the list. The area of the City being 3 miles and population enumerated 120,207, gives us a density of 40,069 persons per square mile.

Bandikui, being a very big junction of the Bombay, Baroda and Central India Railway, shows a very high percentage of density per square mile, and it comes next to Jaipur.

Kot-Kasim and Hindaun follow next, both being situated in the most fertile portion of the State.

Dausa comes under them, the reason for its great density being the fertility of the soil and the high rainfall it enjoys.

Shaikhawati and Malpura with a density of 76.74 and 75.52 respectively are the most thinly populated tracts. The reason is not far to seek.

Shaikhawati lies close to the biggest Indian desert, and may be regarded a portion of this desert. It has only one crop and the produce of the land is very poor. Vast tracts lie uninhabited. There are scattered seats of population here and there with long distances intervening. The area is 3,615. It is the largest district as far as area is concerned.

It is of course the home of wealthy traders, who carry on business in all commercial centres of India, as well as frequent distant places, such as Japan and China in the North and Ceylon in the South. It is hoped that this ambitious and enterprising community of highly intellectual traders, with the increase of education and wealth, will one day spread all over the distant parts of the world.

The new Jaipur-Shaikhawati Railway will give them further facilities of going out of their homes and returning to their dear native places whenever they choose to do so.

The new capital at Delhi, the Punjab, Bombay and other adjoining parts of India attract a large number of both skilled and unskilled labourers, who frequent these parts with a number of dependent followers after harvesting their crops; without thus supplementing their means of livelihood, they are unable to live.

Year.	Population.	Variation per cent
1881	2,521,515	...
1891	2,817,393	+10.5
1901	2,658,666	-5.9
1911	2,636,617	-8
1921	2,338,802	-11.3

The first Census of the State seems to have been taken in the year 1881. The increase after a decade in 1891 is very largely due to a thorough and complete enumeration, when all possible means and better agents were employed to conduct and carry on Census operations. This decade (1881 to 1891) was very lucky in being immune from any epidemic pests of a very serious character. The following two decades, 1891 to 1901 and 1901 to 1911, show a drop in the total population.

Variation in population since 1881.

The decade 1891 to 1901 was characterized by special features, which brought about the decrease; namely, the marked deficiency of rainfall and the great famine of 1899 which carried away innumerable souls in spite of all the humane efforts of the State at enormous cost to protect the lives of men.

This, the biggest famine recorded of late years, had its natural attendant, the epidemic diseases, which further increased mortality.

The Emigration of labouring classes may be said to some extent to have contributed to the decrease in population.

It is a universal belief that many people who left their homes during that dire calamity have never returned to their native land.

The decade 1901 to 1911 shows no perceptible decrease. The small variation from the preceding Census 1901 figure is due to plague and famine of 1905, 1906.

The decade 1911 to 1921 is the most unlucky, as it records a very large decrease of about three lakhs in the total population.

This is for the most part principally due to severe visitations of the two great epidemic diseases plague and influenza, which prevailed throughout the State in the years 1911-12 and 1917-18. The number of deaths recorded during these two years come to about two lakhs. Other causes contributing to the decrease were, Migration, both of labour and recruits for the Great

War, and the severe famines of 1913, 1915 and 1918. owing almost to the complete failure of rainfall

The condition
of the decade.

Rainfall is the chief factor in influencing the general condition of a country dependent on agriculture alone.

The following gives the rainfall for the decade:—

1911	...	...	16·80
1912	...	...	24·59
1913	...	...	12·72 failure
1914	...	...	22·96
1915	...	...	13·53 failure.
1916	...	...	27·90
1917	...	...	47·56 heavy rainfall.
1918	...	...	8·45 failure.
1919	...	...	30·71 copious rainfall.
1920	...	...	20·71
Total			225·93

The total rainfall of the decade is 225·93 and the average of the decade is 22·59.

From the statement set forth above we notice that the years in which the rainfall was below the normal, were 1911, 1913, 1915, 1918 and 1920, while on the other hand the years which had the rainfall much above the average were 1916, 1917 and 1919. So the years which had received the rainfall quite good for the crops were only two, 1912, 1914.

It is therefore manifest that during a decade, only two years record a satisfactory state of affairs, while the rest indicate either a shortage or excess of rains. The statement given below shows the condition of the crops due to the rainfall being either short or excessive.

1911	...	...	Rabi fair	...	Kharif bad.
1912	...	...	" "	...	" fair.
1913	...	...	" poor	...	" bad.
1914	...	...	" fair	...	" fair.
1915	...	...	" "	...	" bad.
1916	...	...	" good	...	" good.
1917	...	...	" very good	...	" poor.
1918	...	...	" poor	...	" bad.
1919	...	...	" fair	...	" good
1920	...	...	" "	...	" fair.

Statement showing the comparative rainfall during the two last decades.

Years.	Total rainfall.	Average.
1901-1911	204·16	20·41
1911-1921	225·93	22·59

The condition of the crops in the last decade shows that the Rabi crops were on the whole good and the Kharif crops were marked by an equal distribution of good and bad produce.

A comparison of the rainfall of the two last decades shows an increase of 21·77 inches with an average increase of 2·17 inches. This is directly due to the excessive rainfall in the years 1917 and 1919. But that did not bring about any marked change in the condition of the crop of the year.

The State was visited by plague and other epidemics during the years 1911, 1912, 1917 and 1918 which caused a loss of lives amounting to 248,156, thus giving a decrease in the total population of 10·5 per cent. Plague and influenza are mostly responsible for the mortality during these years.

Public Health.

Jaipur City unfortunately had five bad years prejudicial to the growth of population. In the year 1916 small-pox, cholera and other ailments greatly increased the death rate.

Persons of all ages fell victims to the severe visitations of plague and influenza throughout the State. But those who suffered most were children of the ages under five years.

It is generally admitted that the returns of the births and deaths for the whole State are not accurate and reliable.

Vital Statistics and Health.

They may be partially true or may be said to be approaching a correct estimate of the births and deaths in the City, where, as far as practicable, the record of births and deaths is regularly kept. But even here the causes of death are never accurate, because in many cases the relations of the deceased never know what disease was chiefly instrumental in bringing about the death.

Statement showing births and deaths amongst males and females during the decade in the Jaipur City :—

			MALES.		FEMALES.	
			Births.	Deaths.	Births.	Deaths.
1911	...	...	2,160	3,156	2,185	3,287
1912	...	...	2,188	4,267	2,169	4,388
1913	...	...	1,877	2,903	1,836	3,009
1914	...	...	2,056	2,730	2,040	2,876
1915	...	...	1,852	2,550	1,851	2,416
1916	...	...	1,994	3,282	1,966	3,491
1917	...	...	1,773	6,126	1,689	6,004
1918	...	...	1,391	4,695	1,377	5,309
1919	...	...	1,575	2,158	1,412	2,069
1920	...	...	1,385	2,273	1,344	2,165
Total	...	...	18,251	34,140	17,869	35,014

The above statement records more or less correct figures for the City. Condition in the mofussil may be said to be nearly the same during the decade. It thus lays bare the fact that the mortality amongst both the sexes was almost twice that of the number of births.

Migration.

The figures detailed below show the :—

				1921	1911
Actual population ...	...	...	...	2,338,802	2,636,647
Immigrants ...	...	...	...	89,120	91,772
Emigrants ...	...	...	...	330,770	339,523
Natural population...	...	...	...	2,580,452	2,884,398

The exchange is very unfavourable as the figures for the two decades clearly indicate. In the decade 1911 to 1921 330,777 left the State while the State received 89,120 only thus giving us a nett loss of 241,657. These figures account to some extent for the decrease in the total population of the State.

Houses and Families.

In the Provincial Code published by the Census Superintendent for use in Census operations, a "House" was defined as a building to which a separate Census number has been affixed. In the City or town the definition of a house is based on the structural and not on the social or commensal unit. It is generally the case in towns that several families occupy a house which has a common entrance. The principal number was given to the main building and the families residing in the different portions of the house having their separate cooking arrangements were given sub-numbers.

In the rural areas a house meant a building or a number of buildings or a part of a building occupied by one commensal family.

A commensal family is defined as a group of persons with their resident dependents and servants, who live together and use the same Chulha.

These definitions of "Houses and families" were very graphically explained to the enumerators and the officers under whom they had to work. It can be positively said that there was no misunderstanding on the subject, and the record thus obtained of houses and families is nothing but correct.

We now proceed to examine, in detail, the comparative statement showing average of persons per house and average of houses per square mile.

The statement below shows the average number of persons per house. The figures are given beginning with the Census of 1881 which was the first Census in the State.

Locality.	Average No. of persons per house.				
	1921	1911	1901	1891	1881
Jaipur State ...	4.36	4.4	6.7	7.2	4.9

In the total for the whole State we observe that the average in the year 1881 was 4.9 which rose to 7.2 in 1891. This is the highest figure recorded during the last five decades. We see then it came to 6.7 in 1901 and afterwards it was reduced to 4.36 in 1921. This variation is noticed generally throughout the State as a perusal of the statement will indicate.

This increase in 1891 is due mainly to the increase in population in that decade. The statement subjoined below gives average of houses per square mile.

Locality.	1921	1911	1901	1891	1881
Jaipur State ...	32·2	41·2	27·3	26·66	34·0

The total for the whole State shows that the number of houses per square mile was 34 in 1881. A decline after that decade begins. In 1891 it is 26·66. It rises to 27·3 in 1901. The highest figure was recorded in the Census of 1911 and it is 41·2. The present Census shows an average of 32·2.

The cause of this variation is not far to seek. The decline in the total number of population gave naturally a corresponding result in the average number of houses per square mile.

The spread of education, the increase of communications and a general abandonment of hereditary occupations have given rise to the breaking up of the time-honoured fabric known as the Joint family system. It would be out of place to discuss here the evils or benefits which have accrued from it. There is no doubt that the general tendency in these days is more or less of a disintegrating nature. Less-favoured members of the family are generally forsaken and are left to earn their means of livelihood independently. It may be deemed salutary in one way, as it tends to generate a spirit of enterprise and a desire to be self-supporting which eventually leads to the economic prosperity of the society as a whole considered individually.

**Joint family
system.**

It is noteworthy that there are many causes at work to bring about the dissolution of the Joint family system.

Comparative Statement of Occupied Houses.

Nizamats.			Total of Occupied houses in					Net variation, 1881-1921.
			1921	1911	1901	1891	1881	
Jaipur State	...	...	536,655	598,333	396,401	387,351	507,697	+ 28,958
Jaipur City	...	...	27,194	34,656	24,484	23,964	24,688	+ 2,608
Amber	...	...	42,694	...	...	...	...	...
Bandikui	...	...	2,401	2,601	1,893	...	...	+ 508
Dausa	...	...	54,617	72,812	49,441	46,525	61,501	- 9,884
Gangapur	...	...	23,864	18,155	13,524	12,860	19,302	+ 4,562
Hindaun	...	...	36,091	43,824	28,659	24,237	38,746	- 2,655
Sawai Jaipur	...	...	41,549	110,298	80,158	81,415	107,270	- 65,721
Kot-Kasim	...	...	3,669	4,094	2,820	2,238	3,598	+ 71
Sawai Madhopur	...	...	41,680	30,191	39,013	45,453	56,289	- 14,609
Malpura	...	...	29,837	31,253	21,340	28,389	37,095	- 7,258
Sambhar	...	...	39,325	38,188	26,068	26,616	32,806	+ 6,519
Shaikhawati	...	...	58,682	59,567	34,037	51,991	61,616	- 2,934
Torawati	...	...	60,380	54,511	31,395	40,630	61,886	- 1,506
Thikanas	...	...	74,672	78,180	43,569	not available	not available	+ 31,103

Statement of Density (Comparative) by Nizamats.

Nizamats.			Persons per square mile.		REMARKS.
			1921	1911	
Jaipur State	...	...	140.19	181.49	
Jaipur City	...	...	40,069	45,699	
Amber	...	...	154.13	...	
Bandikui	...	...	991.53	...	Included in Dausa.
Dausa	...	...	198.88	296	Includes Bandikui.
Gangapur	...	...	138.48	260	
Hindaun	...	...	208.06	275	
Sawai Jaipur	...	...	125.66	202	
Kot-Kasim	...	...	238.76	295	
Sawai Madhopur	...	...	89.66	116	
Malpura	...	...	75.52	93	
Sambhar	...	...	92.99	108	
Shaikhawati	...	...	76.74	178	Includes Thikanas.
Torawati	...	...	118.23	163	
Thikanas	...	...	...	...	Included in Shaikhawati.

Comparative Statement of Area by Nizamats.

Nizamats.			Area in square miles.		Increase or Decrease. (+) (-)
			1921	1911	
Jaipur State	...	...	16,682.11	14,527.8	+ 2,154.31
Jaipur City	...	...	3	3	...
Amber	...	...	1,190.82	...	...
Bandikui	...	...	10.75	...	...
Dausa	...	...	1,153.46	1,088	+ 65.46
Gangapur	...	...	673.14	277	+ 396.11
Hindaun	...	...	734.52	674	+ 60.52
Sawai Jaipur	...	...	1,389.44	2,392	- 1,002.56
Kot-Kasim	...	...	68.19	62.8	+ 5.39
Sawai Madhopur	...	...	2,095.66	1,774	+ 321.66
Malpura	...	...	1,683.64	1,460	+ 223.64
Sambhar	...	...	1,860.45	1,597	+ 263.45
Shaikhawati	...	...	3,614.78	3,696	- 81.22
Torawati	...	...	2,204.26	1,504	+ 700.26

SUBSIDIARY TABLE I.—(Rajputana II).

Distribution of the population classified according to density.

State, City, Nizamats and Thikanas.	Nizamats with a population per square mile of						
	Under 150.		150—300.		450 and over.		300—450.
	Area.	Population.	Area.	Population.	Area.	Population	
1	2	3	4	5	6	7	8
Jaipur City ...	...	...	...	...	3 (100)	120,207 (100)	
Amber Nizammat ...	...	...	1,190.76 (100)	183,535 (100)	...	...
Bandikui ...	...	...	...	...	10.75 (100)	10,659 (100)	
Dausa ...	...	...	1,153.73 (100)	229,467 (100)	...	...
Gangapur ...	419.76 (62.4)	51,513 (55.2)	253.38 (37.6)	41,708 (41.8)	...	...
Hindaun ...	...	...	734.56 (100)	152,794 (100)	...	...
Sawai Jaipur ...	1,389.45 (100)	174,603 (100)	...	...	...	...
Kot-Kasim ...	...	...	68.19 (100)	16,281 (100)	...	...
Sawai Madhopur (1) ...	2,095.70 (100)	169,056 (100)	...	...	...	...
Malpura (1) ...	1,683.59 (100)	127,153 (100)	...	...	...	...
Sambhar ...	1,860.75 (100)	173,046 (100)	...	...	...	...
Shaikhawati (2) ...	3,614.78 (100)	277,415 (100)	...	...	...	...
Torawati (2) ...	2,204.27 (100)	260,619 (100)	...	...	...	...
Thikanas (3) ...	...	...	...	...	...	...
Total ...	13,268.30	1,233,405	3,400.62	623,785	13.75	130,866	

- (1) The area of this Nizammat includes a portion of the area of Uniara Thikana, but not the corresponding portion of population.
- (2) " " portions of the area of Sikar and Khetri Thikanas, but not the corresponding portions of population.
- (3) Separate figures of area for Thikanas are not available.
- (4) Figures within brackets given below the absolute figures represent proportions per cent. to the area and population of the Nizamats as a whole.

SUBSIDIARY TABLE II—(Rajputana III).

Variation in relation to density since 1881.

State, City, Nizamats and Thikanas.	Percentage of increase (+) or decrease (—) in population.				Net variation per cent. 1881—1921.	Mean density per square mile.				
	1911—1921.	1901—1911.	1891—1901.	1881—1891.		1921.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11
Jaipur State ...	—11·3	—·8	—5·9	+10·5	—7·2	140·19 (1)	181·49	183 00 (170·65)	194 5	174·00
Jaipur City ...	—12 3	—14·4	+·8	+11·4	—15·7	40·069	45·699	53,389	52,929	47·526
Amber Nizamat ...	...	...	...	...	...	154·13	...	...	...	...
Bandikui (2) ...	+12·4	+2 5	...	...	...	991·53	...	...	...	...
Dausa (2) ...	—26·5	—3·3	—·9	+8·8	—23·5	198·88	296	305·5	299·9	275
Gangapur ...	+29·3	—2·8	—8 6	+4·1	+19 6	138·48	260	267·8	293·2	281
Hindaun ...	—17 5	+·07	+·9	+9·1	—10·7	208·06	275	274·6	277 3	253
Sawai Jaipur (3) ...	—63·9	—9·4	—5·9	+8·1	—66·7	125·66	202	223·4	237·2	219
Kot-Kasim ...	—10·9	—12·3	+22·1	—·5	—5·0	238·76	295	330·6	271·8	273
Sawai Madhopur (4) ...	—18·1	+3·7	—25·8	+10·6	—30·2	80·66	116	121·9	151	136
Malpura (4) ...	—6·1	+9·5	—37·4	+14 2	—26 5	75·52	93	92·7	135·3	118
Sambhar ...	+·3	+·5	—10·5	+11·4	+·4	92·99	108	107·5	120·2	107
Shaikhawati (5) ...	—4·3	+9·9	—45·9	+16·1	—34·0	76 74	178	127·0	132	113
Torawati (5) ...	+6·2	—5·7	23·9	+19·2	—9·3	118·23	163	237·8	227·8	191
Thikanas (6) ...	—4·7	+10 4	not available.	...	...	...	...	...	...	...

(1) The figure of area adopted in 1921 is 16,682·67 square miles in place of 14,527·75 square miles at previous Censuses.

(2) Area of Bandikui included in that of Dausa in 1901 and 1911; there was no Nizamat Bandikui in 1891 or in 1881.

(3) Jaipur was split up into two Nizamats in the last decade.

(4) Includes a portion of the area of Uniara Thikana.

(5) Includes portions of Sikar and Khetri Thikanas.

(6) Separate figures of area are not available for Thikanas.

SUBSIDIARY TABLE III.—(Rajputana IV.)

Variation in natural population.

Name of State.	Population in 1921.				Population in 1911.				Variation in natural population 1911—1921.	
	Actual population.	Immigrants.	Emigrants.	Natural population.	Actual population.	Immigrants.	Emigrants.	Natural population.	Net.	Percentage.
1	2	3	4	5	6	7	8	9	10	11
Jaipur ...	2,338,802	89,310	330,770	2,580,262	2,636,647	92,015	339,523	2,884,125	—303,863	—10.5

SUBSIDIARY TABLE IV.—(Rajputana V.)

Comparison with vital statistics.

Locality.	In 1911—1920 Total number of		Number per mile of population of 1911 of		Excess of deaths over births.	Increase (+) or Decrease (—) of population of 1921, compared with 1911.	
	Births.	Deaths.	Births.	Deaths.		Natural population.	Actual population.
1	2	3	4	5	6	7	8
Jaipur City ...	36,120	69,154	263.46	504.41	33,034	...	—16,891
Jaipur State ...	98,580	248,156	37.3	91.1	149,576	—303,863	—297,845

SUBSIDIARY TABLE V.—(Rajputana VII.)

Persons per house and houses per square miles.

State, City, Nizamats and Thikanas.	Average number of persons per house.					Average number of houses per square mile.				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11
Jaipur State ...	4.30	4.4	6.7	7.2	4.9	32.2	41.2	27.3	26.66	34
Jaipur City ...	4.42	3.9	6.5	6.2	5.7	9,065	11,552	8,161.3	7,988	8,196
Amber (1) ...	4.06	...	...	...	...	35.85	...	...	...	...
Bandikui (2) ...	4.44	...	...	...	...	223.34	...	...	...	...
Dausa (2) ...	4.20	3.6	6.4	7.0	4.6	47.34	80.8	47.1	42.7	59
Gangapur ...	3.94	3.6	5.4	6.3	4.0	35.45	65.5	48.8	46.4	59
Hindaun ...	4.23	4.2	6.4	7.7	4.4	49.13	64.9	42.5	35.9	57
Sawai-Jaipur ...	4.20	4.3	6.6	6.9	4.8	29.9	46.1	33.5	34	44
Kot-Kasim ...	4.43	4.4	7.3	7.6	4.7	53.8	65.2	44.9	35.9	57
Sawai Madhopur (3) ...	4.05	4.1	5.1	5.8	4.2	19.88	28.2	21.9	23.2	31
Malpura (3) ...	4.26	4.3	5.8	7.0	4.6	17.72	21.3	14.6	17.4	25
Sambhar ...	4.40	4.5	6.5	7.2	5.2	21.13	23.9	16.3	16.6	20
Shaikhawati (4) ...	4.72	4.7	7.6	8.5	6.8	16.23	37.2	20.9	19.9	16
Torawati (4) ...	4.31	4.5	8.2	8.4	4.6	27.39	36.2	28.7	19	41
Thikanas (5) ...	4.69	...	...	...	...	...	...	...	...	...

(1) Amber being a new Nizamats figures are not available for the last four Censuses.

(2) Bandikui is included in Dausa at previous Censuses.

(3) Includes a portion of Uniara Thikana (as regards area).

(4) Includes portions of Sikar and Khetri Thikanas (as regards area).

(5) Figures of area for the Thikanas are not separately known.

CHAPTER II.

The Population of Cities, Towns and Villages.

Data for discussion.

The statements relating to this Chapter are :—

1. Imperial Table I, gives figures of rural and urban population, and of occupied houses in towns and villages.
2. Imperial Table III, classifies towns and villages by population.
3. Imperial Table IV, shows classification of towns by population and variation in their population since 1881.
4. Imperial Table V, gives the details of religion of the population of towns.
5. Subsidiary Table I, gives the distribution of towns by Nizamats.
6. Subsidiary Table II, classifies towns with variation in population in different classes.
7. Subsidiary Table III, shows distribution of villages by Nizamats.
8. Subsidiary Table IV, gives distribution of the population between towns and villages by Nizamats.
9. Subsidiary Table V, gives the proportion per mille of persons of different religions who live in towns.
10. Subsidiary Table VI, illustrates the proportion per mille of immigrants to Jaipur City and also the percentage of variation in its population.
11. Subsidiary Table VII, gives the proportions of the population of towns by religion.
12. Subsidiary Table VIII, gives percentage of variation in the population of towns.
13. Subsidiary Table IX, shows the variation in rural and urban population since 1911.

Definition of town, city, and village.

Before we enter into any discussion of the subject matter, it has been deemed desirable to give the Census definition of town, city and village.

A Town is :—

- (1) every Municipality together with the Civil Lines, if any, not actually included within the Municipal limits ;
- (2) every Cantonment ;
- (3) every other collection of houses inhabited by not less than five thousand persons ;
- (4) any other place which the Provincial Census Superintendent may decide to treat as a town for Census purposes.

A City means :—

- (1) every town containing not less than one lakh inhabitants ;
- (2) any other town which the Provincial Census Superintendent with the sanction of the Local Government may decide to treat as City for Census purposes.

A Village is defined as an area demarcated for revenue purposes as a Mauza, provided that where such a village or part of a village forms part of the area of a town, such village or such part of a village will be included in the town, remaining part, if any, being treated for Census purposes as a village.

A Village includes all the hamlets situated within the area of a revenue Mauza.

Forest tracts not included within the boundaries of any Mauza will be entered as separate villages, the boundaries being recognised by the Forest Department.

It may be remarked at the outset that Municipality exists only in the City of Jaipur. Jaipur City, being the capital of the State, could not carry on the municipal work without such an institution, while in towns in the State, the municipal work, in some shape or other, devolves upon the administrative officers, with whom the respectable inhabitants co-operate. The work of sanitation and up-keep of all that goes to contribute to public health is not, however, neglected.

There are about 39 towns in the Jaipur State including Jaipur City.

Number of towns.

Those places alone are treated here as towns which :—

- (1) contain more than five thousand people ;
- (2) are seats of administrative head quarters ;
- (3) are places associated with historical interest ;
- (4) are seats of the nobles or Thakurs, or which are residences of feudatory Thikanas.

According to what has been said above, towns which have a population above five thousand are 25 in number, including Jaipur City, namely :—

Size of towns.

No.	Towns and Cities.	Population.
1	Jaipur City	120,207
2	Sikar	21,080
3	Fatehpur	17,315
4	Nawalgarh	12,570
5	Jhunjhunu	11,950
6	Ramgarh	11,479
7	Lachmangarh	10,353
8	Hindaun	8,667
9	Chirawa	7,992
10	Sawai Madhopur	7,450
11	Kotputli	7,157
12	Khandela	6,990
13	Bissau	6,941
14	Chomu	6,712
15	Sri Madhopur	6,699
16	Dausa	6,637
17	Gangapur	6,587
18	Udaipur	6,441
19	Khetri	6,039
20	Sambhar	5,814
21	Mandawa	5,630
22	Nim ka Thana	5,547
23	Lalsot	5,501
24	Malpura	5,373
25	Surajgarh	5,349

The above are shown arranged according to the strength of population.

We observe, that Jaipur City, being the Capital, heads the list.

Sikar, Fatehpur, Nawalgarh, Jhunjhnu, Ramgarh and Lachmangarh have population varying between 21,000 and 10,000.

Of these Sikar and Nawalgarh are seats of important Thikanas. Fatehpur, Ramgarh and Lachmangarh are places where wealthy merchants of Shaikhawati, trading in the centres of Calcutta and Bombay have their homes, and the prosperity of these towns is due to their being residences of these people.

Jhunjhnu is the headquarter of the district known as Shaikhawati. It is an ancient town which was wrested from the hands of the Nawabs.

Besides being the seat of the chief administrative officer of the district, it has old residences of all the Shaikhawati Sardars, where their representatives live and carry on all official work in behalf of their respective Thikanas.

Then follow towns whose population varies between 9,000 and 6,000. Of these Hindaun, Sawai Madhopur, Dausa and Gangapur are Nizamats. Lalsot is a Tehsil and Sri Madhopur and Udaipur are Taluqas. Udaipur is also a big Cantonment Station of the Naga Militia of Jaipur. Chirawa and Kotputli are towns belonging to the Khetri Thikana. Chirawa is a very rich town inhabited by the leading bankers and merchants of Shaikhawati. They have two dispensaries at the place where Medical treatment is free to all sufferers from adjoining villages. It is, besides, the headquarter of the Tehsildar. Bissau, Khandela, Chomu and Khetri are seats of Thikanas.

Now we come to those towns which have a population less than 6,000. They are six in number. Of these Sambhar, Malpura and Nim ka Thana are Nizamats and the remaining two towns, Mandawa and Surajgarh, are Thikana seats. Lalsot is a Tehsil.

Another class of towns comprise those which have been classified as such owing to their being headquarters of the administration or seats of Thikanas. They have a population below 5,000. They are :—

Amber, an ancient town which was formerly the capital of the State, before Jaipur was founded in 1728. For a long time it was neglected and was not an important place, but for its classical and historical associations, it has been lately created the headquarter of a district and is now the official seat of the Nazim and Tehsildar.

Baswa, Bairath, Bamanwas, Chaksu, Newai, Toda Bhim and Todarai-Singh are Tehsils.

Naraina is now only a Taluqa but is an important and well-known place owing to there being a monastery, where Dadujee, a great saint and founder of the Dadupanthi sect, lived and preached the tenets of his religion. Dadupanthis are otherwise known as Nagas. They are a sect of fighting men who lead a life of celibacy. Most of them are wealthy, and do money-lending business, but lead a simple life.

The Thikanas which have been treated as towns are :—

Manoharpur, Shahpura, Samode and Uniara. Their population varies between 4,500 and 2,100.

Samode is the smallest town with a population of 2,120.

Singhna was formerly a big town but now has a population numbering 1,674. It is treated as town because its population at the last Census was above 5,000.

The main statistics of the urban and rural population for the Jaipur State as a whole and its administrative divisions are given below :—

Urban and
Rural popu-
lation.

Locality.	POPULATION.	
	Urban.	Rural.
Jaipur State	377,779	1,960,499
Jaipur City	120,207	...
Amber	16,193	167,289
Bandikui ... ..	...	10,659
Dausa	16,427	213,040
Gangapur	10,092	83,129
Hindaun	13,578	139,216
Sawai Jaipur	3,375	171,228
Kot-Kasim ... ..	...	16,281
Sawai Madhopur	7,450	161,606
Malpura	13,607	113,546
Sambhar	9,572	163,474
Shaikhawati	53,555	223,860
Torawati	28,206	232,413
Thikanas	85,517	265,229

From the statement, we observe that the urban population when compared with the rural population is very small. Further, we see that the two Nizamats of Bandikui and Kot-Kasim contain no town. Shaikhawati, Torawati and the Thikanas contribute a major portion of urban population.

Other Nizamats have returned a very small number of persons residing in towns.

The proportion between the urban and rural population is shown below :—

Proportion.

Locality.	PROPORTION PER MILLE.	
	Urban.	Rural.
Jaipur State	162	838
Jaipur City	1,000	...
Amber	88	912
Bandikui ... ..	...	1,000
Dausa	72	928
Gangapur	108	892
Hindaun	89	911
Sawai Jaipur	19	981
Kot-Kasim ... ..	...	1,000
Sawai Madhopur	44	956
Malpura	107	893
Sambhar	55	945
Shaikhawati	193	807
Torawati	108	892
Thikanas	244	756

Under the head "Urban population" the highest figure representing the proportion per mille is shown against the Thikanas where there are several prosperous and flourishing towns in Sikar and Khetri.

Next to it comes Shaikhawati which comprises the residences of Shaikhawat Sardars as well as the town of Jhunjhnu which is the head-quarter of the Nizamat.

The lowest proportion appears against Sawai Jaipur which contains Chaksu, the only town in the Nizamat.

The Nizamats of Bandikui and Kot-Kasim have no towns.

Now we come to the figures representing the proportion per mille under the head rural population.

We observe that Bandikui and Kot-Kasim show the highest proportion, because there is no town and therefore no urban population.

Amber, Dausa, Hindaun, Sawai Jaipur, Sawai Madhopur and Sambhar closely follow Bandikui and Kot-Kasim. Their proportions vary between 900 and 1,000.

The Thikanas consisting of very big towns have naturally very small proportion of rural population.

Growth of
Urban popula-
tion by
districts.

The main factors influencing the growth of the urban population will be discussed on the basis of a comparative statement showing the urban population at the last two Censuses:—

Locality.			URBAN POPULATION.		Variation per cent.
			1921	1911	
Jaipur State	...	...	377,779	411,757	—8.1
Jaipur City	...	...	120,207	137,098	—12.3
Amber	...	...	16,193	...	...
Bandikui	...	...	...	...	...
Dausa	...	...	16,427	17,420	—5.7
Gangapur	...	...	10,092	10,072	+1.9
Hindaun	...	...	13,578	17,526	—22.5
Sawai Jaipur	...	...	3,375	18,979	—82.2
Kot-Kasim	...	...	...	...	...
Sawai Madhopur	...	...	7,450	11,166	—33.2
Malpura	...	...	13,607	15,302	—11.0
Sambhar	...	...	9,572	17,476	—45.2
Shaikhawati	...	...	53,555	58,702	—8.7
Torawati	...	...	28,206	19,425	+15.1
Thikanas	...	...	85,517	88,591	—3.4

Torawati shows a remarkable increase in the growth of urban population. It is due mainly to the transfer of two towns, namely, Sri Madhopur from Nizamat Sambhar, and Shahpura from the Nizamat Sawai Jaipur to Nizamat Torawati.

Amber did not exist as a separate unit at the last Census. It, therefore, records an additional item of urban population, Chomu, Manoharpur and Samode, having been placed under that Nizamat, which formerly belonged to Sawai Jaipur. Besides these Amber itself is a town.

Another increase is shown against Gangapur, which is a railway junction on the Nagda-Muttra Railway, and as such a good number of Railway employees have come and settled there.

The Proportion between the Urban and Rural population compared with that in other parts of India.

The following statement will illustrate the main figures relating to the above :—

State or district.	Proportion per mille in 1921.	
	Rural.	Urban.
Jaipur State	838	162
Rajputana (Western Division) ...	842	158
Ajmer	667·5	332·5
Baroda	793	207
Bombay	789	211
India	905	95

From the figures set forth above, we observe the plain fact, recognized everywhere, that India is an agricultural country. The high proportion of the rural population in the State bears testimony to the same. There being no industries on a large scale in towns, and masses subsisting on agriculture alone, there is no probability in the near future of the urban population ever exceeding the rural.

The personal, social and economic effect of concentration in towns and cities is discussed here with reference to different classes of the population. The following table gives the proportion of the urban population by religion in the Jaipur State :—

Proportion
by main
Religions.

Names.	No. per mille of the population who are			
	Hindus.	Musalmans.	Jains.	Others.
Jaipur State ...	718·0	250·3	29·8	1·9
Jaipur City ...	652·7	292·6	52·2	2·5
Amber ...	823·6	161·2	12·0	·2
Bandikui ...	...	...	...	...
Dausa ...	860·4	118·5	20·8	·3
Gangapur ...	805·1	150·6	15·9	28·4
Hindaun ...	806·7	185·5	7·7	·1
Sawai Jaipur ...	776·6	195·2	26·8	·3
Kot-Kasim ...	...	...	...	...
Sawai Madhopur ...	695·0	248·9	56·0	·1
Malpura ...	746·0	178·8	75·0	·2
Sambhar ...	713·4	266·4	17·9	2·3
Shaikhawati ...	718·0	274·7	6·7	·6
Torawati ...	812·0	171·1	16·6	·3
Thikanas ...	702·2	277·4	19·6	·8

A reference to the table given above shows that out of every 1,000 population, 718 are Hindus, 250·3 are Musalmans, 29·8 are Jains and only 1·9 belonging to castes other than those detailed above, *i. e.*, Christian, Animist, Sikh, Parsi, Arya, Jew and Brahmo. The proportion of Hindus throughout the State preponderates, their figures vary between 652 and 860. The highest number of Hindus is in Dausa, there being very little of the urban when compared with rural population. It may be interesting to note here in connection with Dausa, that it was the first place in the State which was occupied by the Kachawas after their migration in Rajputana from Gwalior. The lowest proportion of Hindus when compared with other Nizamats occurs in the City of Jaipur, where, owing to the absence of any agricultural element, there could not be a large number of Hindu population.

The highest number of Musalmans is shown in Jaipur City, where there are a number of Mahomedan soldiers in the army, artisans such as weavers, shoe-makers, men employed in lapidary and a number of employees of the State.

The lowest number of Mahomedan population is in Dausa, where the majority of the people are agriculturists, who are chiefly Hindus; Mohamedans being averse generally to adopt an agricultural life.

Jains show the highest number in Malpura. This was the case at the last Census also. It would be interesting to find out why such a large number of Jains congregated there. It may be owing to its being a very large trade mart in former days which kept them there. It is said there is a very large number of Jain temples at the place, which goes to show that Jains had lived at that place since a very early period.

The lowest number of Jains are recorded in Shaikhawati.

It has been observed that the religions classed among "other religions" are Animist, Sikh, Christian, Arya, Parsi and Brahmo. Of these the Christians head the list, others being in a negligible number.

The highest proportion of Christians is recorded in Gangapur which, as had been remarked above, is a new railway junction on the Nagda-Muttra Railway, and as such gives employment to a number of Christians.

Distribution of Urban Population by Religion.	Religion.				Proportion of the urban population to the total population per mille.
	Hindus	...	...	...	128
	Musalmans	...	...	...	528
	Jains	...	...	...	383
	Animists	...	...	...	11
	Christians	...	...	...	392
	Aryas	...	...	...	370
	Sikhs	...	...	...	933
	Parsis	...	...	...	909
	Brahmos	...	...	...	1,000

Our examination of the table given above discloses very graphically the universal notion that Hindus are mostly agricultural people, and are, therefore, addicted to village life. We find that out of every 1,000 Hindus, 128 only are found in towns.

While on the other hand out of every 1,000 Mahomedans, 528 live in towns where they find occupations more congenial to their tastes and mode of life.

Indian Christians, having adopted a mode of living very much allied to the Europeans, find it more comfortable to live in towns than in villages, where they find very little to suit their requirements. So we see that out of every 1,000 Christians, 392 are located in towns.

Jains, being mostly tradesmen and members of the banking community, largely prefer an urban life to a rural one. They are all business men, which is the main cause of their high proportion in urban area.

Sikhs are mostly artisans in the State and Parsis are traders. They could not, therefore, carry on their trade amongst rustics, and have, therefore, to seek residence in towns.

Aryas are followers of a reformed sect of Hindus. It is natural that their tenets have not yet permeated to the lower strata of society. We find them mostly inhabiting the towns.

Brahmos are very few in number.

Animists, being of a class who have no respectable means of livelihood, generally live in out of the way and secluded portions of the country. Their movements are watched and are, therefore, never seen frequenting the towns to make their homes there.

The subjoined Statement gives statistics of Jaipur City and large towns showing population and Variation since 1911:—

Variation.

Locality.	Population.	Variation per cent since 1911.
Jaipur City ...	120,207	—12·3
Sikar ...	21,080	—5·5
Fatehpur ...	17,315	+1
Nawalgarh ...	12,570	—11·5
Ramgarh ...	11,479	—6
Jhunjhunu ...	11,950	—9·9
Lachmangarh ...	10,353	—4·3

Nothing gratifying is observed in the table given above. There we see a decrease in population in every big town and Jaipur City since 1911. In Fatehpur alone a very small increase is perceived, which seems to be due to a number of people returning to their homes when the Census was taken, and who generally live away in important trade centres to carry on business.

Cities.

The table given below shows Population and Density per square mile in Jaipur City and other chief cities of India :—

City.	Population (000)s omitted.	Density per square mile.
Jaipur City ...	120	40,069
Bombay ...	1,175	48,996
Calcutta ...	907	28,370
Madras ...	526	18,169
Amritsar ...	160	65,395
Surat ...	117	39,484
Nagpur ...	145	7,260
Allahabad ...	157	10,250

In the statement given above only the chief places have been taken to give a comparative idea of population and density. It may be interesting to observe that Jaipur and Bombay come very close to one another as far as density is concerned, the population of Bombay being far in excess of that of Jaipur City.

Population by wards.

We now come to a consideration of the Jaipur City and its wards as far as its population and variation since 1911 are concerned.

Name.	Population in		Variation.
	1921	1911	
Jaipur City ...	120,207	137,098	—16,891
Sarhad ...	1,582	4,439	—2,857
Purani Basti ...	13,405	14,748	—1,343
Top Khana Des ...	14,723	16,414	—1,691
Modikhana ...	6,650	7,589	—939
Bisheshwarjee ...	7,783	9,164	—1,381
Ghat Darwaza ...	15,138	18,212	—3,074
Top Khana Hoozuri ...	10,251	11,213	—962
Ram Chanderjee ...	12,545	15,082	—2,537
Gangapol ...	3,942	5,124	—1,182
Bazars ...	7,203	8,157	—954
Brahmapuri ...	994	1,443	—449
Hawali Shaher Sharqi	2,614	3,478	—864
„ „ Shumali	845	747	+98
„ „ Gharbi	15,235	13,340	+1,895
„ „ Janubi	7,297	7,948	—651

From a perusal of the above we notice that the most populated part

is Hawali Shaher Gharbi. Within the City itself the portion which is inhabited by a large number of people is Ghat Darwaza. The portion which has the lowest number of people residing in it is Hawali Shaher Shumali.

The table given below shows the Growth of Population in towns :—

**Growth of
Population
in Towns.**

Towns.	Increase per cent. since 1911.
Fatehpur	·1
Chirawa	·1
Kotputli	4·0
Bissau	1·5
Chomu	3·3
Dausa	27·8
Gangapur	13·9
Sambhar	4·7
Mandawa	1·6
Shahpura	23·8
Manoharpur	75·3

It will be seen that only 11 towns out of 39 show an increase.

Chomu and Gangapur are progressing by the extension of Railway.

Sambhar owes its increase to the development of Salt resources and the consequent necessity of increasing the workers with the other necessary staff.

Dausa, Shahpura and Manoharpur record a very high increase.

No. of villages in 1921	No. of villages in 1911.	Variation
5,814	57,65	+49·

The marginal statement shows Variation in the number of Villages since 1911. It seems very probable that this increase in the number of villages is merely due to a number of hamlets having been included in the villages, near which they were situated in the Census of 1911, while

Village.

at the Census of 1921, they were treated as separate units and were thus separately numbered.

Villages in the Jaipur State are generally big areas separately named, where the residents live in a small portion set apart for the purpose, close to their fields, which are mainly used for agriculture.

The land reserved for agriculture is very rarely allowed to be utilized for residential purposes.

The subjoined statement shows rural population, the number of villages and the average population per village in 1921 :—

Name.	Rural population.	No. of villages	Average population.
Jaipur State ...	1,960,499	5,814	337
Amber ...	167,289	493	339
Bandikui ...	10,659	9	1,184
Dausa ...	213,040	717	297
Gangapur ...	83,129	238	349
Hindaun ...	139,216	384	363
Sawai Jaipur ...	171,116	803	213
Kot-Kasim ...	16,281	53	307
Sawai Madhopur ...	161,247	571	282
Malpura ...	113,546	372	305
Sambhar ...	163,474	450	363
Shaikhawati ...	223,860	436	513
Torawati ...	232,413	435	534
Thikanas ...	265,239	853	311

The highest number of villages occurs in the Thikanas Sikar, Khetri and Uniara. Next to them comes Sawai Jaipur and the last is Bandikui.

As regards the number showing average population of each village, we notice that Bandikui heads the list. Bandikui actually does not possess rural population in the strict sense of the term. It is a railway junction and has therefore a number of railway workers who really swell the number of the so-called rural population.

Torawati follows next, which shows 534 as an average number of persons inhabiting a village.

The lowest number inhabiting a village is recorded against Sawai Jaipur, where the number of villages is very high. This accounts for the low average which falls to its share.

In accordance with the formula namely $d^2 = \frac{200}{n\sqrt{3}}$ where "d" is the mean distance between each village. distance between each village and "n" is the number of villages in 100 square miles, we get the mean distance to be 1.9 miles between each village.

2.15 is the general mean distance between villages in Rajputana.

This enables us to see that in the Jaipur State villages are more closely situated than they are in Rajputana on the whole.

SUBSIDIARY TABLE 1.

Distribution of towns in different Nizamats according to their size.

Nizamat.	Town.	Population.	Nizamat.	Town.	Population.
1	2	3	1	2	3
Sikar-Thikana ...	1 Sikar ...	21,080	Shaikhawati ...	24 Surajgarh ...	5,349
„ ...	2 Fatehpur ...	17,315	Hindaun ...	25 Toda-Bhim ...	4,891
Shaikhawati ...	3 Nawalgarh ...	12,570	Shaikhawati ...	26 Singhana ...	4,674
„ ...	4 Jhunjhnu ...	11,950	Torawati ...	27 Shahpura ...	4,500
Sikar-Thikana ...	5 Ramgarh ...	11,479	„ ...	28 Bairath ...	4,470
„ ...	6 Lachmangarh ...	10,353	Dausa ...	29 Baswa ...	4,289
Hindaun ...	7 Hindaun ...	8,687	Malpura ...	30 Toda Raisingh ...	4,192
Khetri-Thikana ...	8 Chirawa ...	7,992	Untara Thikana ...	31 Uniara ...	4,102
Sawai Madhopur ...	9 Sawai Madhopur ...	7,450	Malpura ..	32 Niwai ...	4,042
Khetri Thikana ...	10 Kotputli ...	7,157	Sambhar ...	33 Naraina ...	3,758
Torawati ...	11 Khandela ...	6,990	Amber ...	34 Amber ...	3,689
Shaikhawati ...	12 Bissau ...	6,941	„ ...	35 Monoharpur ...	3,672
Amber ...	13 Chomu ...	6,712	Gangapur ...	36 Bamanwas ...	3,505
Torawati ...	14 Sri Madhopur ...	6,699	Sawai Jaipur ...	37 Chaksu ...	3,375
Dausa ...	15 Dausa ...	6,637	Amber ...	38 Samod ...	2,120
Gangapur ...	16 Gangapur ...	6,587			
Shaikhawati ...	17 Undaipur ...	6,441			
Khetri Thikana ...	18 Khetri ...	6,039			
Shambhar ...	19 Sambhar ½ ...	5,814			
Shaikhawati ...	20 Mandawa ...	5,630			
Torawati ...	21 Nim ka Thana ...	5,547			
Dausa ...	22 Lalsot ...	5,501			
Malpura ...	23 Malpura ...	5,313			

SUBSIDIARY TABLE II.

Towns classified by population (Rajputana II.)

Class of Towns.	Number of towns of each class in 1921.	Proportion to total Urban population.	Number of females per 1,000 males.	Variation per cent. in the population of towns as classified at previous Censuses.				Variation per cent. in Urban population of each class from 1881.		REMARKS.
				1911-1921.	1901-1911.	1891-1901.	1881-1891.	(a) In towns as classified in 1881.	(b) In towns as classified in 1921 as compared with the corresponding total in 1881.	
1	2	3	4	5	6	7	8	9	10	11
Jaipur State ...	38½	1·00	924·8	-9·1	-7·8	-4·2	-34·2	-46·8	-46·8	
I 100,000 and over ...	1	·32	867·1	-12·3	-14·4	+·8	+11·4	-15·6	-15·6	
II 50,000—100,000 ...	...	...	...	...	...	...	...	...	...
III 20,000—50,000 ...	1	·06	963·3	-5·5	+3·6	...	...	...	...	No town in this class in 1881 & 1891.
IV 10,000—20,000 ...	5	·17	1,003·4	-9·7	+5·1	-6·0	-·8	-12·5	-31·2	
V 5,000—10,000 ...	17½	·31	931·1	-7·1	-10·5	-13·1†	+3·6	-15·4	-30·8	
VI Under 5,000 ...	14	·14	927·9	-3·0	-1·7	...	‡	‡	-81·5*	There was no town in this class in 1881.

* In 1881 the number of Towns with population under 5,000 was 90—so this vast decrease.

† The population of Lavan and Bhandraz (towns of Class V in 1891) is not available for 1901—the percentage is not very accurate.

‡ The great majority of towns of this class in 1881 were not treated as towns at subsequent Censuses—the population of these towns is, therefore, not easily available.

SUBSIDIARY TABLE A.

Variations in the Urban population.

Class of Towns.	Variation per cent. in the classified Urban population during				Variation in the populations of towns which have throughout been uniformly classed during				Variation in the population of towns as classed at previous Censuses.				REMARKS.
	1911-21.	1901-11.	1891-01.	1881-21.	1911-21.	1901-11.	1891-01.	1881-21.	1911-21.	1901-11.	1891-01.	1881-21.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All Classes ...	-8·1	-7·8	-4·2	-19·1	-9·1	-7·8	-5·4	-21·2	-9·1	-7·8	-4·2	-21·6	
1,00,000 and over ...	-12·3	-14·4	+·8	-24·2	-12·3	-14·4	+·8	-24·2	-12·3	-14·4	+·8	-24·2	
50,000—100,000 ...	...	...	...	...	...	...	...	...	...	...	...	...
20,000—50,000 ...	-5·5	+3·6	...	...	-5·5	+3·6	...	...	-5·5	+3·6	...	...
10,000—20,000 ...	-28·3	+5·1	-13·1	-47·2	-4·9	+5·1	-7·8	-·5	-9·7	+5·1	-6·0	-13·9	
5,000—10,000 ...	-11·6	-16·8	-11·8	-35·1	-3·3	-8·5	-2·7	-12·1	-7·1	-10·5	-13·1	-22·2	
Under 5,000 ...	+81·1	+46·1	...	...	-3·4	-7·7	...	...	-3·0	-1·7	...	...

SUBSIDIARY TABLE III.

Distribution of villages by Nizamats with their population and the net variation since 1891.

Nizamats.	1921.		1911.		1901.		1891.	
	Number of villages.	Population	Number of villages.	Population.	Number of villages.	Population.	Number of villages.	Population.
1	2	3	4	5	6	7	8	9
Jaipur State	5,814	1,980,499	5,765	2,224,890	5,735	2,211,771	5,747	2,358 356
Amber	493	167,289	...	...	...	...	...	...
Bandikui	9	10,659	8	9,499	7	9,262	7	4,297
Dausa	717	213,010	790	295,078	785	301,596	777	293,831
Gangapur	238	83,129	155	62,013	154	63,726	152	69,530
Hindaun	384	139,216	411	167,719	411	166,546	409	166,856
Sawai Jaipur	803	171,116	1,513	465,015	1,535	506,381	1,555	539,118
Kot-Kasim	53	16,281	53	18,267	53	20,827	52	17,054
Sawai Madhopur	571	161,247	553	195,221	554	188,680	565	228,863
Malpura	372	113,546	326	120,153	326	108,947	328	159,381
Sambhar	450	163,474	324	154,992	305	154,023	305	168,372
Shaikhawati	436	223,860	437	231,355	437	207,213	432	215,626
Torawati	495	232,413	368	226,020	365	238,876	361	228,003
Thikanas	853	265 229	822	279,528	803	245,694	804	267,425

Nizamats.	Variation increase (+) or decrease (−) in population.							
	1911—1921.		1901—1911.		1891—1901.		Net 1891—1921.	
	In village.	In population.	In village.	In population.	In village.	In population.	In village.	In population.
1	10	11	12	13	14	15	16	17
Jaipur State	+ 49	−264,391	+ 30	+ 13,119	−12	−146,585	+ 67	−397,857
Amber	+ 493	+ 167,289	...	...	...	...	+ 493	+ 167,289
Bandikui	+ 1	+ 1,160	+ 1	+ 237	...	+ 4,965	+ 2	+ 6,362
Dausa	− 73	−82,038	+ 5	−6,518	+ 8	+ 7,765	+ 60	−80,791
Gangapur	+ 83	+ 21,116	+ 1	−1,713	+ 2	−5,804	+ 86	+ 13,599
Hindaun	− 27	−23,503	...	+ 1,173	+ 2	−310	− 25	−27,610
Sawai Jaipur	−715	−293,929	−17	−41,336	−20	−32,737	−752	−368,002
Kot-Kasim ... ..	...	−1,986	...	−2,560	+ 1	+ 3,773	+ 1	−773
Sawai Madhopur	+ 18	−33,974	− 1	+ 6,541	−11	−40,183	+ 6	−67,616
Malpura	+ 46	−6,607	...	+ 11,206	− 2	−50,434	+ 44	−45,835
Sambhar	+ 126	+ 8,482	+ 19	+ 969	...	−14,349	+ 145	−4,898
Shaikhawati	− 1	−7,495	...	+ 21,142	+ 5	−8,418	+ 4	+ 8,231
Torawati	+ 67	+ 6,393	+ 3	−12 856	+ 4	+ 10,873	+ 74	+ 4,410
Thikanas	+ 31	−11,299	+ 19	+ 33,834	− 1	−21,731	+ 49	−2,196

SUBSIDIARY TABLE IV (Rajputana I.)

Distribution of the population between towns and villages.

State, City, Nizamats and Thikanas.	Average population per		Number per mille residing in		Number per mille of urban population residing in towns with a population of				Number per mille of rural population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jaipur State ...	9,812	338	102	828	374	108	311	147	3	117	417	403
Jaipur City ...	120,207	...	1,000	...	1,000	...	...	...	...	...	...	...
Amber ...	4,062	339	88	912	...	...	416	581	...	...	489	461
Bandikui ...	...	1,184	...	1,000	...	...	...	...	500	...	412	58
Dausa ...	5,176	297	72	928	...	...	739	261	...	99	361	516
Gangapur ...	5,016	319	108	892	...	...	653	317	...	51	510	409
Hindaun ...	6,789	363	89	911	...	...	610	360	...	53	532	415
Sawai Jaipur ...	3,487	213	19	981	...	...	...	1,000	...	82	278	610
Kot-Kasim ...	...	307	...	1,000	...	...	...	...	...	...	463	537
Sawai Madhopur ...	7,809	282	41	956	...	...	1,000	...	...	101	314	552
Malpura ...	4,536	305	107	893	...	...	395	605	...	119	392	489
Sambhar ...	6,381	363	55	915	...	...	607	393	...	150	418	402
Shaikhawati ...	7,651	513	193	807	...	458	455	87	...	196	432	372
Torawati ...	5,641	534	108	892	...	...	682	318	...	275	457	268
Thikanas ...	10,690	311	211	758	247	478	218	47	...	53	386	561

SUBSIDIARY TABLE V (Rajputana II.)

Number per mille of the total population and of each Main Religion who live in Towns.

State, City, Nizamats and Thikanas.	Number per mille who live in Towns.						
	Total population.	Animist.	Christian.	Hindu.	Jain.	Musalman.	Sikh.
1	2	3	4	5	6	7	8
Jaipur State ...	102	11	392	128	382	527	933
Jaipur City ...	1,000	...	1,000	1,000	1,000	1,000	1,000
Amber ...	88	...	1,000	76	165	421	...
Bandikui ...	...	...	...	...	...	...	...
Dausa ...	72	...	833	63	222	398	...
Gangapur ...	108	...	996	93	276	292	1,000
Hindaun ...	89	1,000	...	77	68	285	...
Sawai Jaipur ...	19	12	...	16	82	167	...
Kot-Kasim ...	...	...	...	...	...	...	...
Sawai Madhopur ...	44	250	...	35	141	171	...
Malpura ...	107	2	...	87	280	443	...
Sambhar ...	55	14	48	44	36	217	...
Shaikhawati ...	193	...	...	157	541	469	...
Torawati ...	108	1,000	389	93	461	397	...
Thikanas ...	244	...	250	197	617	576	...

SUBSIDIARY TABLE VI (Jaipur City) (Rajputana IV.)

City.	Population in 1921.	No. of persons per sq. mile.	No. of females to 1 000 males.	Proportion per mille of	Percentage of variation.				
				Total Im- migrants to the City.	1911-1921.	1901-1911.	1891-1901.	1881-1891.	1881-1921
1	2	3	4	5	6	7	8	9	10
Jaipur	120,207	40,069	867.1	173*	-12.3	-14.4	+8	+11.4	-15.7

* Fide Table XI the figure does not correspond to the Census Report of Rajputana.

SUBSIDIARY TABLE VII.

Proportion of the population of Towns by Religions.

Towns.	Number per mille of the population who are									
	Hindus.	Musal- mans.	Jains.	Animists.	Chris- tians.	Aryas.	Sikhs.	Parsis.	Jews.	Brahmos.
1	2	3	4	5	6	7	8	9	10	11
Jaipur State	713	250.31	29.80	.04	1.805	.42	.10	.02	...	.005
Jaipur City	652.70	292.63	52.15	...	1.50	.55	.39	.06	...	.02
Sikar	556.74	410.58	32.31	...	...	.23	...	.14	...	...
Fatehpur	662.80	304.70	32.22	...	...	.28	...	...	...	...
Nawalgarh	790.	207.3	2.7	...	...	...	...	...	...	...
Jhunjhunu	585.	400.	15.	...	...	...	...	...	...	...
Ranagarh	734.4	252.1	8.5	...	...	5.0	...	...	...	...
Lachmangarh	806.	189.	5.	...	...	...	...	...	...	...
Hindaun	795.4	196.0	8.5	.1	...	...	...	...	...	...
Chirawa	865	132.	3	...	...	...	...	...	...	...
Sawai Madhopur	695.	248.9	56.	.1	...	...	...	...	...	...
Kotputli	798.	202.	...	...	...	...	...	...	...	...
Khandela	691.	296.	13.	...	...	...	...	...	...	...
Bissau	685.	306	9.	...	...	...	...	...	...	...
Chomu	813.	161	25.5	...	.5	...	...	...	...	...
Sri Madhopur	862	132.	5.	...	1.0	...	...	...	...	...
Dausa	806.	174.	20.	...	...	...	...	...	...	...
Gangapur	734	210	13	...	42.	...	1.	...	...	...
Udaipur	857.	142.	1.	...	...	...	...	...	...	...
Khetri	721.	277.3	1.5	...	.2	...	...	...	...	...
Sambhar	681.	304.6	11.5	.2	2.7	...	...	...	...	...
Mandawa	835.	160.	1.	...	...	4.	...	...	...	...
Nim ka Thana	875.	122	3.	...	...	...	...	...	...	...
Ja'sot	898.	84	18.	...	...	...	...	...	...	...
Malpura	688.6	256.	55	.4	...	...	...	...	...	...
Suratgarh	778.7	219.	5	1.8	...	...	...	...	...	...
Toda-Bhim	827.	167.	6	...	...	...	...	...	...	...
Singhana	511.	474.	15.	...	...	...	...	...	...	...
Shahpura	893.8	106.	.2	...	...	...	...	...	...	...
Berath	765.5	161.8	72.7	...	...	...	...	...	...	...
Baswa	897.	77.	25.	...	.1	...	...	...	...	...
Toda Raisingh	768.	139.	93	...	...	...	...	...	...	...
Upari	753.	187	60.	...	...	...	...	...	...	...
Niwai	799	118.	83.	...	...	...	...	...	...	...
Naraina	761.	207.	27.8	...	.2	1.	...	...	...	...
Amber	814	182.	4.	...	...	...	...	...	...	...
Manoharpur	822.	178.	...	...	...	...	...	...	...	...
Bamanawas	939.	40.	21.	...	...	...	...	...	...	...
Chaksu	777.	195.	27.7	.3	...	...	...	...	...	...
Sandod	879.	117.	4.	...	...	...	...	...	...	...

SUBSIDIARY TABLE VIII.

Variation in the Population of Towns.

No.	Towns.	Percentage of variation Increase (+) Decrease (-).				Net variation per cent. Increase + Decrease - 1881—1921.	Remarks
		1911—21	1901—11.	1891—01.	1881—91.		
1	2	3	4	5	6	7	8
	Jaipur State ..	-8.1	-7.8	-8.7	+13.3	-7.0	
1	Jaipur City ...	-12.3	-14.1	+8	+11.3	-15.7	
2	Sikar ...	-5.5	+3.7	+8.1	+12.1	+18.8	
3	Fatehpur ...	+1	+5.5	-1.1	+12.5	+17.5	
4	Nawalgarh ...	-10.5	+14.1	-2.0	+25.2	+25.3	
5	Jhunjhnu ...	-9.9	+8.0	+1	+28.5	+25.2	
6	Rangarh ...	-6	+4.7	-9.6	+7.8	+1.4	
7	Lachmangarh ..	-4.3	+6.4	+7.0	+9.1	+18.8	
8	Hindaun ...	-18.3	-10.9	-9.1	+1.8	-31.9	
9	Chirawa ...	+1	+12.9	+5.4	+22.0	+15.6	
10	Sawai Madhopur ...	-33.2	+8.1	-26.0	-7	-47.0	
11	Kotputli ...	+1.0	-18.4	+11.2	-6.1	-11.4	
12	Khandela ...	-11.8	-10.3	-9.0	+26.6	-12.0	
13	Bisau ...	+1.5	-11.5	-3.9	+22.8	+6.0	
14	Chomu ..	+3.3	-39.1	+8.5	+118.1	+72.2	
15	Sri Madhopur ...	-5	-2.2	+12.4	-10.5	-2.1	
16	Dausa ...	+27.8	-31.1	-10.4	+13.9	-16.1	
17	Gangapur ...	+13.9	+12.1	-12.3	...	+12.0	
18	Udaipur ..	-16.8	-10.3	-16.1	+12.9	+29.6	
19	Khetri ..	-15.2	-16.5	+1.4	+59.3	+11.2	
20	Sambhar ...	+4.7	+2.0	-12.0	+14.5	+7.7	
21	Mandawa ..	+1.6	+7.1	+1.5	+12.0	+27.6	
22	Nimka Thana ...	-6.7	-11.7	+17.5	+111.4	+101.6	
23	Lalsot ...	-17.8	-17.6	-1	-6.6	-37.0	
24	Malpura ...	-12.1	-5.5	22.6	+1.6	-34.5	
25	Surajgarh ...	-10.7	+11.2	-5.7	+5.9	+1.8	
26	Toda-Bhim ...	-28.9	+3.8	-6.0	-1.2	-31.5	
27	Singhana ...	-11.2	+1.7	-2.1	+12.2	-11.1	
28	Shahpura ...	+23.8	-30.7	+14.2	+22.1	+19.7	
29	Berath ...	-15.2	-6.4	-1.9	+1.7	-20.8	
30	Baswa ...	-22.4	-6.3	-3.4	+5.6	-25.9	
31	Toda Raisingh ...	-5.4	+15.2	-31.8	+1.8	-21.4	
32	Unlara ...	-11.0	+3.4	-22.1	+22.3	-12.3	
33	Niwai ...	-14.5	+6.7	-21.0	+29.5	-10.1	
34	Naraina ...	-27.5	-1.4	-3.8	+1.9	-25.3	
35	Amber ...	-20.6	-6.1	-8	...	-26.1	
36	Manoharpur ...	+75.3	-58.4	+8.4	+30.8	+2.9	1891—1921.
37	Bainanwas ...	-18.3	-18.9	-8.8	-5.2	-42.8	
38	Chaksu ...	-14.6	-19.4	-37.7	+26.4	-45.7	
39	Samod ...	-24.4	-13.9	-51.3	+79.1	-42.3	

SUBSIDIARY TABLE IX.

Comparison of Rural and Urban Population.

State, City, Nizamats and Thikanas.	RURAL POPULATION.			URBAN POPULATION.			Remarks.
	1921.	1911.	Variation per cent.	1921.	1911.	Variation per cent.	
1	2	3	4	5	6	7	8
Jaipur State	1,961,023	2,224,890	-11.8	377,779	411,757	-8.1	
Jaipur City ... ..	...	...	...	120,207	137,098	-12.3	
Amber	167,342	...	...	16,193	...	...
Bandikui	10,659	9,499	+12.2	...	...	...
Dausa	213,040	295,078	-27.7	16,427	17,420	-5.7	
Gangapur	83,129	62,013	+34.3	10,092	10,072	+19	
Hindaun	139,216	167,719	-16.9	13,578	17,526	-22.5	
Sawai Jaipur	171,228	465,045	-63.1	3,375	18,979	-82.2	
Kot Kasim	16,281	18,267	-10.8	...	...	...
Sawai Madhopur	161,606	195,221	-17.2	7,450	11,166	-33.2	
Malpura	113,546	420,153	-5.4	13,607	15,302	-11.0	
Sambhar	163,474	154,992	-5.4	9,572	17,476	-45.2	
Shaikhawati	223,860	231,355	-3.2	53,555	58,702	-8.7	
Torawati	232,413	226,020	+2.8	28,206	19,425	+45.1	
Thikanas	265,229	279,528	-5.1	85,517	88,591	-3.4	

SUBSIDIARY TABLE X.

Persons per House in Urban and Rural Areas.

State, City, Nizamats and Thikanas.	NUMBER OF PERSONS PER HOUSE IN		Remarks.
	Towns.	Villages.	
1	2	3	4
Jaipur State	4.3	4.5	
Jaipur City	4.4	...	
Amber	4.08	4.3	
Bandikui ... ..	...	4.4	
Dausa	3.9	4.2	
Gangapur	4.63	3.9	
Hindaun	3.9	4.2	
Sawai Jaipur	3.4	4.2	
Kot-Kasim ... ..	...	4.4	
Sawai Madhopur	3.9	4.06	
Malpura	4.2	4.2	
Sambhar	3.8	4.4	
Shaikhawati	4.5	4.7	
Torawati	4.3	4.3	
Thikanas	4.7	4.6	

CHAPTER III.

Birthplace.

Introduction.

This chapter treats of results obtained from Table XI. They are :—

1. The natural growth of the State.
2. The extent to which the people have moved from the State to other parts in India.

Natural growth of Population.

1. The following Comparative statement illustrates the natural growth of the population since 1911 for the Jaipur State :—

		1911	1921	Variation.
Natural population	...	2,884,125	2,580,262	—303,863
Immigrants	...	92,045	89,310	—2,735
Emigrants	...	339,523	330,770	—8,753

Excess of Emigrants over Immigrants in 1921 ... 241,460

“ “ “ ... 1911 ... 247,478

Natural population of a place is the sum total of persons born in one and the same place, whether they are residing in their birthplaces or away from that at the time of Enumeration.

Natural population of the Jaipur State, therefore, embraces all persons who are born in Jaipur and Enumerated on the night of the final Census within the State, as well as those born in the Jaipur State and enumerated in other provinces outside the Jaipur State.

The total population of the Jaipur State is 2,338,802. This includes persons born in the State itself as well as those who have their birthplaces outside Jaipur and were enumerated here.

The number of immigrants ascertained from the Census schedules in 1921 is 89,310.

Immigration.

The following table gives the number of immigrants from the different parts of the world who were enumerated in Jaipur.

		1921.		
		Persons.	Males.	Females.
1.	Rajputana and Ajmer-Merwara.	68,944	18,328	50,616
2.	District or States adjacent to Rajputana.	17,579	7,044	10,535
3.	Other provinces or States in British India.	2,651	1,239	1,362
4.	Asiatic Countries	61	54	7
5.	Europe	117	73	44
6.	Africa	1	...	1
7.	America	4	2	2
8.	Australia	3	2	1
	Total	89,310	26,742	62,568

Subsidiary Table V gives the figures of the Immigrants by sex and locality.

The following statement is abstracted from the above and shows the number of Immigrants by Religion :—

		Total Immigrants.	Males.	Females.
Total Immigrants	...	89,310	26,742	62,568
Hindu	...	68,585	16,615	51,970
Musalman	...	11,641	5,545	6,096
Jain	...	1,413	373	1,040
Animist	...	58	14	44
Christian	...	894	475	419
Arya	...	157	84	73
Sikh	...	4	2	2
Parsi	...	10	5	5
Jew	...	7	4	3
Unspecified	...	6,534	3,627	2,907

The above two statements give :—

- (1) General comparative strength of the actual Natural Population of the State at the two Censuses of 1911 and 1921, and
- (2) the total strength of Immigrants by Religion at the Census of 1921.

It may be interesting to note here the types of migration, which are :

**Types of
Migration.**

- (1) Casual, or the minor movements between adjacent villages.
- (2) Temporary, due to journeys on business visits to places of pilgrimage and the like, and the temporary demand for labour when new roads and railways are under construction.
- (3) Periodical, such as the annual migration which takes place in different tracts at harvest time and the seasonal movements of pastoral nomads.
- (4) Semi-permanent. The natives of one place reside and earn their living in another, but retain their connection with their own homes where they leave their families and to which they return in their old age and at more or less regular intervals during this period.

- (5) Permanent, *i e.*, where overcrowding drives people away or the superior attractions of some other locality induce people to settle there.

Emigrants.

To get a complete idea of the movement of population it will be desirable, before entering on any discussion on the subject, to know the figures of emigrants too. They are as detailed below :—

Province.	Persons.	Males.	Females.
1. Rajputana and Ajmer - Merwara.	1,26,670	45,722	80,948
2. Districts or States adjacent to Rajputana.	126,833	64,999	61,834
3. Other Provinces or States in British India.	77,267	48,869	28,398
Total ...	330,770	159,590	171,180

From the statistics (Imperial Table XI and the Subsidiary Table V) and the abstract statements given, it is observed that the types of migration which characterise the Jaipur figures are :—

- (1) Casual,
- (2) Periodic,
- (3) Semi-permanent, and
- (4) Permanent.

The figures for emigration and immigration show that casual type of emigration and immigration prevails between the State and Rajputana and Ajmer-Merwara because the number of females under immigration and emigration are 50,616 and 80,948 respectively, against 18,328 and 45,722 males, respectively. The number of females is far in excess of the males. This clearly indicates that this migration is of a casual type.

This is due to the prevailing tendency amongst Indians to give their daughters in marriage to persons living in their neighbourhood, which affords every facility to their parents to have frequent intercourse with their girls.

The other kind of migration deduced from the figures is Periodic. The number of emigrants in the district or States adjacent to Rajputana is 126,833.

The number of emigrants who periodically migrate from Jaipur to other parts of India is given below :—

Bombay	...	...	7,483
Central India	...	...	19,445
Gwalior	...	...	13,163
Punjab	...	...	62,568
United Provinces	...	...	24,174

They are mostly workmen and labourers of all classes who go out to supplement their limited means of livelihood or income within their own homes. In Shaikhawati, which lies close to the Punjab, they have only one crop. It is well known that workers after harvesting their crop go away to the Punjab and other parts of India for the time being, and return to their native land just before the beginning of the rains.

Semi-permanent and permanent types of migration are also observed. The figures of emigrants and immigrants are 77,267 and 2,601 respectively. Of these emigrants (77,267) 48,869 are males against 28,398 females, while of the total immigrants 1,239 are males and 1,362 females. Amongst the emigrants the number of males preponderates over the females which distinctly bears testimony to the fact that the movement is semi-permanent.

Semi-permanent type of migration is closely allied to the permanent because in both types the movement is mainly due to a desire to settle in another place with the express object of earning a living.

Trading classes and artisans come under this category.

Persons born outside India and enumerated in the Jaipur State are 186 in number. They are tourists, Railway employees and servants of the State.

In concluding an examination of these figures, it will be necessary to mention that the State is loser and the exchange is unfavourable as the total number of emigrants is 77,267 and the immigrants 2,601 and there is a net loss of 74,666 persons.

The probable causes of emigration are :—

**Probable
cause of
Emigration.**

- (1) Want of employment.
- (2) No organised industries in the State.
- (3) Diversion of water courses into bunds owned by private individuals which has directly affected the Sangner and Bagri Chintz industries, and has caused many printers to abandon their homes and settle elsewhere.

It has also considerably diminished the production of Sangner paper.

- (4) Want of benevolent sympathy between the Jagirdars and the cultivators.
- (5) Absence of special arrangements to keep labourers and workmen in their homes when it is observed that they may migrate for want of subsistence. Schemes to improve the land and to give employment to the agriculturists should be formed to stop this migration.
- (6) Revision of tariff.

Well-wishers of the State and its people will surely organise some means to improve the condition of these indigent classes to bring about what is most desirable.

SUBSIDIARY TABLE I.
The Actual and Natural Population of the Jaipur State.

Name.	A C T U A L .										Percentage of foreign born.
	Total.			Born and enumerated in the State.			Born in other State or Province but enumerated in Jaipur State.				
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11	
Jaipur State ...	2,338,802	1,242,742	1,096,060	2,249,492	1,216,000	1,033,492	89,310	26,742	62,568	38	

Name.	N A T U R A L .										Percentage of emigrants.	Remarks.
	Total.			Born and enumerated in Jaipur State.			Born in Jaipur State but enumerated in other State or Province.					
	Persons.	Males.	Females.	Persons	Males.	Females.	Persons.	Males.	Females.			
	12	13	14	15	16	17	18	19	20	21	22	
Jaipur State ...	2,580,262	1,375,590	1,204,672	2,249,492	1,216,000	1,033,492	330,770	159,590	171,180	12.8		

SUBSIDIARY TABLE II.

Emigrations (Actual figures) Jaipur State.

No.	Name of States or Provinces enumerated in.	TOTAL.			Remarks.
		Persons.	Males.	Females.	
1	2	3	4	5	6
	Total Emigrants ...	230,770	159,590	171,180	
1	Rajputana ...	126,670	45,722	80,948	
	British Territory ...	23,717	11,883	11,829	
	Ajmer-Merwara ...	23,562	11,779	11,783	
	Abu ...	155	109	46	
	Rajputana States ...	102,953	33,834	69,119	
	Alwar ...	18,992	4,084	14,908	
	Banswara ...	50	36	14	
	Bharatpur ...	10,551	3,423	7,131	
	Bikaner ...	15,623	5,385	10,238	
	Bundi ...	4,413	1,650	2,763	
	Dholpur ...	182	64	118	
	Dungarpur ...	20	11	9	
	Jaisalmer ...	6	3	3	
	Jhalawar ...	1,137	694	443	
	Karauli ...	10,859	3,229	7,630	
	Kishengarh ...	5,308	1,493	3,815	
	Kotah ...	10,174	5,357	4,817	
	Kushalgarh ...	14	8	6	
	Lawa ...	551	173	381	
	Marwar ...	10,598	3,106	7,492	
	Mewar ...	936	410	496	
	Partabgarh ...	51	27	24	
	Shahpura ...	339	86	253	
	Sirohi ...	1,776	1,169	607	
	Tonk ...	11,367	3,396	7,971	
2	Districts or States adjacent to Rajputana ...	126,833	64,999	61,834	
	Bombay Presidency (including Aden) ...	7,483	5,945	1,538	
	Central India Agency ...	19,445	12,176	7,269	
	Gwalior State ...	13,163	7,186	5,977	
	Punjab ...	62,568	29,509	33,059	
	United Provinces ...	24,174	10,183	13,991	
3	Other Provinces or States in India...	77,267	48,869	28,398	
	Assam ...	5,660	3,855	1,805	
	Baroda ...	506	356	150	
	Baluchistan ...	600	555	45	
	Bengal ...	17,018	11,345	5,673	
	Bihar and Orissa ...	12,410	7,475	4,965	
	Burma ...	316	268	48	
	Central Provinces and Berar ...	18,516	11,154	7,362	
	Delhi ...	20,763	12,841	7,922	
	Hyderabad ...	888	510	378	
	Kashmir ...	50	46	4	
	Mysore ...	5	...	5	
	Madras ...	27	11	16	
	North-West Frontier Provinces ...	440	417	23	
	Andaman and Nicobar ...	38	36	2	

The Immigrations, (persons born in other Rajputana States but

Name of birth State in Rajputana.	TOTAL.			HINDU.		MUSALMAN.		JAIN.		ANIMIST.	
	Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Alwar ...	16,208	3,903	12,305	3,103	11,246	761	947	21	99	...	...
Banswara ...	1	1	...	1	...	...	...	...	...	...	...
Bharatpur ...	4,379	1,092	3,287	875	2,879	195	366	19	38	...	1
Bikaner ...	6,529	962	5,567	824	4,848	107	573	24	122	...	...
Bundi ...	3,431	801	2,630	728	2,404	43	109	26	113	2	4
Dholpur ...	203	61	142	44	115	15	23	...	...	...	...
Jaisalmer ...	7	3	4	3	4	...	...	...	...	...	...
Jhalawar ...	59	24	35	14	21	8	10	1	2	...	...
Karauli ...	5,251	1,239	4,012	1,032	3,678	196	306	9	27	...	...
Kishengarh ...	1,958	483	1,475	409	1,265	30	84	14	58	1	8
Kotah ...	1,291	425	866	265	663	132	160	16	35	2	...
Kusagarh ...	1	1	...	1	...	...	...	...	...	...	...
Lawa ...	136	51	85	41	78	7	5	2	2	1	...
Marwar ...	17,500	5,764	11,736	1,994	8,506	272	361	40	121	...	1
Mewar ...	1,389	440	949	389	882	34	41	10	18	1	2
Partabgarh ...	28	15	13	13	13	2	...	...	...	...	...
Shahpura ...	21	12	9	11	9	...	...	1	...	...	...
Sirohi ...	64	34	30	18	14	3	6	1	...	...	...
Tonk ...	6,246	1,749	4,497	1,266	3,817	430	505	50	164	...	9
Rajputana unspecified.	19	15	4	3	1	3	...	...	...	...	...
Total ...	64,721	17,675	47,646	11,034	40,443	2,238	3,496	234	799	7	25

SUBSIDIARY TABLE IV

Migration between the Jaipur State and other parts of India, etc.

No.	Name of birth Province, State or Country.	IMMIGRANTS TO THE STATE.			EMIGRANTS FROM THE STATE.			INCREASE (+) OR DECREASE (-) OF IMMIGRANTS OVER EMIGRANTS.		REMARKS.
		1921	1911	Variation.	1921	1911	Variation.	1921	1911	
1	2	3	4	5	6	7	8	9	10	11
	<i>Total Immigrants to and Emigrants from the State.</i>	89,310	92,045	-2,735	330,770	339,523	-8,753	-241,460	-247,478	
1.	Rajputana ...	68,944	71,855	-2,911	128,670	159,526	-32,856	-57,726	-87,671	
	<i>British Territory</i>	4,223	5,353	-1,130	23,717	22,611	+1,106	-19,494	-17,258	
	Ajmer Merwara	4,223	5,353	-1,130	23,562	22,611	+951	-19,339	-17,258	
	Abu ...	...	...	...	155	...	+155	-155	...	
	<i>Rajputana States</i>	64,721	66,502	-1,781	102,953	136,915	-33,962	-33,232	-70,413	
	Alwar ...	16,208	16,772	-564	18,992	31,257	-12,265	-2,734	14,485	
	Banswara ...	1	3	-2	50	77	-27	-49	-74	
	Bharatpur ...	4,379	5,667	-1,288	10,554	12,278	-1,724	-6,175	-6,611	
	Bikaner ...	6,529	8,656	-2,127	15,623	19,764	-4,141	-9,094	-11,108	
	Bundi ...	3,431	2,855	+576	4,413	6,115	-1,702	-982	-3,260	
	Dholpur ...	203	263	-60	182	337	-175	+21	-94	
	Dungarpur ...	...	...	...	20	18	+2	-20	-18	
	Jaisalmer ...	7	40	-33	6	51	-45	+1	-11	
	Jhalawar ...	59	233	-174	1,137	639	+478	-1,078	-426	
	Karauli ...	5,251	5,670	-419	10,839	10,413	+416	-5,608	-4,743	
	Kishengarh ...	1,958	2,694	-736	5,308	7,195	-1,887	-3,350	-4,501	
	Kotah ...	1,291	1,167	+124	10,174	9,870	+304	-8,883	-8,703	
	Kushalgarh ...	1	8	-7	14	14	...	-13	-6	

SUBSIDIARY TABLE IV.

Migration between the Jaipur State and other parts of India, etc.—(Contd.)

No.	Name of birth Province, State or Country.	IMMIGRANTS TO THE STATE.			EMIGRANTS FROM THE STATE.			INCREASE (+) OR DECREASE (−) OF IMMIGRANTS OVER EMIGRANTS.			REMARKS.
		1921	1911	Variation.	1921	1911	Variation.	1921	1911		
1	2	3	4	5	6	7	8	9	10	11	
	Lawa ...	136	52	+84	554	761	−207	−418	−709		
	Marwar ...	17,500	14,679	+2,821	10,598	18,656	−8,058	+6,902	−3,977		
	Mewar ...	1,389	1,845	−456	936	2,878	−1,942	+453	−1,033		
	Partabgarh ...	28	13	+15	51	46	+5	−23	−33		
	Shahpura ...	21	9	+12	339	534	−195	−318	−525		
	Sirohi ...	64	56	+8	1,776	2,082	−306	−1,712	−2,026		
	Tonk ...	6,246	5,813	+433	11,367	13,890	−2,523	−5,121	−8,077		
	Rajputana Unspecified ...	19	7	+12	...	...	...	+19	+7		
2	Districts or States adjacent to Rajpu- tana.	17,579	19,088	−1,509	126,833	131,643	−4,810	−1,09,254	−112,555		
	Bombay Presidency ...	620	530	+90	7,483	10,018	−2,535	−6,863	−9,488		
	Central India Agency ...	348	1,632	−1,284	19,445	26,438	6,993	−19,097	24,806		
	Gwalior State ...	1,070	...	+1,070	13,163	...	+13,163	−12,093	...		
	Punjab ...	9,170	11,158	−1,988	62,568	77,095	−14,527	−53,398	−65,937		
	United Provinces ...	6,371	5,768	+603	24,174	18,092	+6,082	−17,803	−12,324		
3	Other Provinces or States in India.	2,601	829	+1,772	77,267	48,313	+28,954	−74,666	−47,434		
	Assam ...	22	...	+22	5,660	...	+5,660	−5,638	...		
	Andaman & Nicobar ...	...	...	...	38	...	+38	−38	...		
	Baroda ...	33	75	−42	506	371	+135	−473	−296		
	Baluchistan ...	9	11	−2	600	333	+267	−591	−322		

SUBSIDIARY TABLE IV.-(Contd.)
Migration between the Jaipur State and other parts of India, etc.

No.	Name of birth Province, State or Country.	IMMIGRANTS TO THE STATE.			EMIGRANTS FROM THE STATE.			INCREASE (+) OR DECREASE (-) OF IMMIGRANTS OVER EMIGRANTS.		REMARKS.
		1921	1911	Variation.	1921	1911	Variation.	1921	1911	
		3	4	5	6	7	8	9	10	
1	2									11
	Bengal ...	339	427	-88	17,018	23,233	-6,215	-16,679	-22,806	
	Bihar & Orissa ...	137	...	+137	12,440	...	+12,440	12,303	...	
	Burma ...	16	8	+8	316	297	+19	-300	-289	
	Central Provinces & Berar	125	107	+18	18,516	20,684	+2,168	-18,391	-20,577	
	Coorg ...	1	...	+1	...	...	...	+1	...	
	Delhi ...	812	...	+812	20,763	...	+20,763	-19,951	...	
	Dutch E. I. ...	...	1	-1	...	...	...	...	+1	
	French Settlement ...	2	...	+2	...	...	...	+2	...	
	Goa (Portugese Settlement)	25	32	-7	...	...	...	+25	+32	
	Hyderabad ...	59	46	+13	888	3,155	-2,267	-829	-3,109	
	Kashmir ...	39	37	+2	50	188	-138	-11	-151	
	Madras ...	89	70	+19	27	2	+25	+62	+68	
	Mysore ...	28	13	+15	5	50	-45	+23	-37	
	N.-W. Frontier Provinces	75	...	+75	440	...	+440	-365	...	
	India Unspecified ...	790	2	+788	...	...	...	+790	+2	
4	Countries in Asia beyond India.	61	76	-11	...	41	-41	+61	+35	
	Afghanistan ...	29	21	+8	...	...	...	+29	+21	
	Arabia ...	2	4	-2	...	...	...	+2	+4	
	Bukhara ...	...	1	-1	...	...	...	...	+1	
	Ceylon ...	4	6	-2	...	...	...	+4	+6	

SUBSIDIARY TABLE IV.—(Concl.)
Migration between the Jaipur State and other parts of India, etc.

No.	Name of birth Provinces, State or Country.	IMMIGRANTS TO THE STATE.			EMIGRANTS FROM THE STATE.			INCREASE (+) OR DECREASE (−) OF IMMIGRANTS OVER EMIGRANTS.			REMARKS.
		1911		Variation.	1911		Variation.	1911			
		1921	1911	5	1921	1911	8	1921	1911		
1	2	3	4	5	6	7	8	9	10	11	
	China	1	6	-5	...	...	...	+1	+6		
	Mesopotamia (Turkey in Asia)	1	...	+1	...	...	...	+1	...		
	Nepal	21	31	-10	...	...	...	+21	+31		
	Persia	1	1	...	...	...	...	+1	+1		
	Strait Settlement & Malay	2	1	+1	...	35	-35	+2	-34		
	Tibet	...	5	-5	...	6	-6	...	-1		
5	Countries in Europe	117	184	-67	...	...	...	+117	+184		
	United Kingdom	111	174	-63	...	...	...	+111	+174		
	England and Wales	77	114	-37	...	...	...	+77	+114		
	Scotland	27	47	-20	...	...	...	+27	+47		
	Ireland	7	13	-6	...	...	...	+7	+13		
	France	3	6	-3	...	...	...	+3	+6		
	Germany	...	3	-8	...	...	...	...	+3		
	Italy	...	1	-3	...	...	...	...	+1		
	Portugal	3	...	+3	...	...	...	+3	...		
6	Countries in Africa...	1	4	-3	...	...	...	+1	+4		
	Transval	...	2	-2	...	...	...	...	+2		
	Africa Unspecified	1	2	-1	...	...	...	+1	+2		
7	America	4	8	-4	...	...	...	+4	+8		
8	Australasia	3	1	+2	...	...	...	+3	+1		
	Australia	2	1	+1	...	...	...	+2	+1		
	Java	1	...	+1	...	...	...	+1	...		

SUBSIDIARY TABLE V.—(Contd.).

Immigrations (Actual figures) by Religion.—(Contd.)

[illegible]

SUBSIDIARY TABLE V.—(Contd.)

Immigrations (Actual figures) by Religion.—(Contd.)

No.	Name of birth Province, State or Country.	TOTAL.			HINDU.		MUSALMAN.		JAIN.		ANIMIST.	
		Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
3	United Provinces ..	6,371	3,771	2,600	1,961	1,195	1,573	937	57	31	..	..
	British Territory ..	6,182	3,619	2,563	1,855	1,483	1,527	912	57	31	..	..
	Feudatory States ..	189	152	37	106	12	46	25	..	..	..	..
	Other Provinces or States in India.	2,601	1,239	1,362	537	854	543	369	24	16	1	..
	British Territory ..	2,129	1,140	1,289	491	825	515	343	21	14	1	..
	Assam ..	14	1	13	..	4	1	6	..	2	..	..
	Baluchistan ..	9	7	2	1	1	3	..	..	..	..	..
	Bengal ..	339	187	152	112	101	47	27	2	1	..	..
	Bihar and Orissa...	137	87	50	42	41	41	8	2	1	..	..
	Burma ..	16	6	10	3	5	2	2	..	1	..	..
	Central India Provinces and Bihar.	125	72	53	21	14	28	24	11	4	..	..
	Coorg ..	1	1	..	..	..	..	..	..	..	..	..
	Delhi ..	812	441	371	140	173	283	180	4	3	..	..
3	French Settlement ..	2	1	1	..	..	..	..	..	..	..	..
	Goa ..	25	14	11	..	..	..	..	..	..	..	..
	Madras ..	84	41	43	3	2	8	3	..	..	..	..

Immigrations (Actual figures) by Religion.—(Contd.)

No.	Name of birth Province, State or Country.	CHRISTIAN.		ARYA.		SIKH.		PARSI.		JEV.		BRAHMO.		UNSPECIFIED.		REMARKS.
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.			
		14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
3	United Provinces ...	70	66	39	24	...	1	...	...	...	...	...	...	71	46	
	British Territory ...	70	66	39	24	...	1	...	...	...	...	...	...	71	46	
	Feudatory States ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Other Provinces or States in India.	119	112	...	2	2	1	...	...	...	...	...	...	13	8	
	British Territory ...	99	97	...	1	2	1	...	...	...	...	...	...	13	8	
	Assam ...	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	Baluchistan ...	3	1	...	...	...	...	...	...	...	...	...	...	...	...
	Bengal ...	25	18	...	1	...	...	...	...	...	...	...	...	1	1	
	Bihar and Orissa ...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
	Burma ...	1	2	...	...	...	...	...	...	...	...	...	...	...	...
	Central India Provinces and Berar.	11	10	...	...	...	...	...	...	...	...	...	...	1	1	
	Coorg ...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
	Delhi ...	3	10	...	...	2	1	...	...	...	...	...	...	9	4	
	French Settlement ...	1	1	...	...	...	...	...	...	...	...	...	...	...	...
	Goa ...	14	11	...	...	...	...	...	...	...	...	...	...	...	...
Madras ...	29	37	...	...	...	...	...	...	...	...	...	...	1	1		

SUBSIDIARY TABLE V.—(Contd.)

Immigrations (Actual figures) by Religion.—(Contd.)

No.	Name of birth Province, State or Country.	TOTAL.			HINDU.		MUSALMAN.		JAIN.		ANIMIST.	
		Persons.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
4	North-West Frontier Provinces	75	65	10	7	4	55	3	1	...	...	...
	India Unspecified ...	790	217	573	162	477	45	90	1	1	...	...
	Feudatory States ..	172	99	73	46	29	30	26	3	...	...	...
	Assam State ...	8	6	2	6	2	...	...	...	...	...	...
	Baroda ...	33	17	16	12	12	3	2	2	...	...	...
	Hyderabad ...	59	33	26	8	3	22	20	1	...	...	...
	Kashmir State ...	39	24	15	19	11	3	4	...	...	...	...
	Madras State ...	5	1	4	...	...	...	...	...	...	...	...
	Mysore ...	28	18	10	1	...	2	...	...	...	...	...
	Born in other Asiatic Coun- tries.	161	54	7	17	1	34	2	...	...	...	...
	Afghanistan ...	29	28	1	...	...	28	1	...	...	...	...
	Arabia ...	2	1	1	...	...	1	1	...	...	...	...
	Ceylon ...	4	2	2	...	...	...	...	...	...	...	...
	China ...	1	1	...	...	...	...	...	...	...	...	...
	Mesopotamia (Turkey in Asia)	1	1	...	...	...	1	...	...	...	...	...
	Nepal ...	21	20	1	17	1	...	3	...	...	...	...

SUBSIDIARY TABLE V.—(Contd.)

[illegible]

SUBSIDIARY TABLE V.—(Concl'd.)

Immigrations (Actual figures) by Religion.—(Concl'd.)

No.	Names of birth Province, State or Country.	CHRISTIAN.		ARYA.		SIKH.		PARSI.		JEW.		BRAHMO.		UNSPECIFIED.		Remarks.
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
		14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
5	Persia	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	Straits Settlement and Malay	...	2	...	...	...	...	...	...	...	...	...	...	...	...
	Born in Europe	72	44	...	...	...	...	...	...	...	...	...	...	1	...	
	United Kingdom	68	42	...	...	...	...	...	...	...	...	...	...	1	...	
	England and Wales	50	26	...	...	...	...	...	...	...	...	...	...	...	...
6	Scotland	13	21	...	...	...	...	...	...	...	...	...	...	...	...
	Ireland	5	2	...	...	...	...	...	...	...	...	...	...	...	...
	France	2	1	...	...	...	...	...	...	...	...	...	...	...	...
	Portugal	2	1	...	...	...	...	...	...	...	...	...	...	...	...
	Born in Africa	...	1	...	...	...	...	...	...	...	...	...	...	...	...
7	Born in America	2	2	...	...	...	...	...	...	...	...	...	...	...	...
	Born in Australasia	2	1	...	...	...	...	...	...	...	...	...	...	...	...
8	Australia	2	...	...	...	...	...	...	...	...	...	...	...	...	...
	Java	...	1	...	...	...	...	...	...	...	...	...	...	...	...

CHAPTER IV.

Religion.

Data for discussion.

The Imperial Tables and the Subsidiary Tables upon which the following notes are based are :—

Imperial Table VI which contains figures for all religions by Nizamats.

Imperial Tables XV and XVI which contain figures for Christians.

Subsidiary Table I illustrates general distribution of the population by religion.

Subsidiary Table II shows the distribution of religion by Nizamats since 1881.

Subsidiary Table III shows the number and variation of Christians by Nizamats.

Subsidiary Table IV shows the distribution of urban and rural population by religion in each Nizamats.

Subsidiary Table V shows variation of population in towns by sex and religion during the last four Censuses.

Subsidiary Table VI shows variation of population in the City of Jaipur by wards, sex and religion during the last four Censuses.

Subsidiary Table VII shows distribution of population by sex and religion in Jaipur City for the Census of 1921.

Subsidiary Table VIII shows distribution of population by sex and religion in Jaipur City for the Census of 1911.

Population by Religion.

The following statement gives figures for all religions for 1921 and 1911 :—

Religion.				1921.	1911.
Hindu	...	...	...	2,126,604	2,398,800
Musalman	...	...	...	179,524	195,760
Jain	...	...	...	29,488	38,408
Animist	...	...	...	1,414	1,779
Christian	...	...	...	1,259	1,326
Arya	...	...	...	433	298
Sikh	...	...	...	60	157
Parsi	...	...	...	11	28
Jew	...	...	...	7	5
Brahmo	...	...	...	2	6

This Chapter deals with “ religions ” and it has therefore been thought essential to begin it with a statement showing figures for all religions given above. It may be desirable to state at the outset that the Hindus comprise the

bulk of the population and include all classes who profess tenets are more or less Brahmanic. They include even _____ who are looked upon as the most depressed.

The returns of the Censuses of 1921 and 1911 show clearly that the figures for 1921, as is natural, share the general decrease against each head, excepting those for Aryas and Jews.

The instructions given to the enumerators being very clear, and the enumerators, having their work allotted in places of which they were residents, it may be safely asserted that the returns for religions are very accurate. The enumerators had to deal with persons whom they personally knew, and as such nobody could give his religion to be other than what he actually professed.

The term "Hindu" comprises all castes who profess the Vedic or the post-Vedic religion. They, as has been distinctly mentioned in the last Census report, include all castes that are known as Hindus, whether they are Brahmans, Rajputs, Vaisyas, or the vast class of Sudras, amongst whom there are the two great sections of the touchables and untouchables. It would be interesting to observe that on the frontier tracts of India and beyond that, where Mahomedan ascendancy forced upon Hindus the use of Mahomedan affixes in their names (for instance Behari Khan, etc.), even they, still retain Hindu surnames, and Hindu religious practices.

Hindus.

So it is needless to dwell upon the subject at great length or to give a list of the castes which come under the category of the term Hindu.

It will be sufficient for our purpose to say what has been remarked above that all persons professing Vedic or post-Vedic religion in any form are Hindus.

The interpretation of the term Hindu is identically the same at the present Census as it stood at the last Census.

It must be remarked that the spread of education and modern ideas have greatly influenced the rising generation and the great gulf which separated the higher classes from the untouchables amongst the Hindus is gradually becoming narrow.

The Shuddi movement or the practice of bringing back Hindus, who have been converted, to their original fold is not known in the Jaipur State.

The table given below shows the figures for Hindus at the last five Censuses in the Jaipur State and Jaipur City:—

Years.	JAIPUR STATE.		JAIPUR CITY.	
	Population	Variation.	Population	Variation.
1921 	2,126,604	—11·3	78,458	—14·2
1911 	2,398,880	—·8	91,470	—17·2
1901 	2,418,401	—6·2	110,601	+·7
1891 	2,579,233	+11·5	+109,818	+8·8
1881 	2,311,350	...	100,850	...
		Net variation.	Net variation.	
1881—1921 	—7·99		—22·29	

marked above that the increase or decrease in total population observed in the details of religions, which give those figures, here we see that there was an increase in the total population in the year 1891 and then begins a drop in the figures which runs up to the present Census, while the figures for the Jaipur City show a rise in the years 1891 and 1901.

Hindus are:—

Brahmanic Hindus	...	...	2,126,604
Arya	...	...	433
Brahmo	...	...	2

No difficulty was experienced in differentiating the one from the other, as the Brahmanic Hindus, so termed, are well known to all; while the Aryas professing a reformed sect of the Hindus, stand aloof from the others, and are always very keen in making it known to others that they have left their old primitive forms of worship and have joined the reformed class of Hindus.

Jains always, everywhere, stand apart from Hindus, because they have their own temples dedicated to their gods, to which they frequent for worship. The Jains very rarely now visit Hindu temples with the object of worship. It can therefore be easily imagined that there could be possibly no difficulty in drawing a line between Hindus and Jains.

An examination of the Subsidiary Tables I and II shows that the proportion of the Hindu population out of every 10,000 in the Nizamats varies between 6,527 and 9,631.

Subsidiary Table IV shows the proportion of the Hindu population in rural and urban areas. We see a very high proportion of Hindus living in villages, while very few live in towns. This is due to the fact that they are mostly agriculturists.

Growth of population.

In discussing the question as regards the growth of population it would be quite right to refer to the peculiar social practices, such as widow or infant marriages, which are favourable or otherwise to rapid growth of population. It is necessary here to mention the castes wherein widow marriage is permitted amongst Hindus.

The castes in which widow marriage is permitted are chiefly:—Ahir, Balai, Chamar, Ohhipa, Gujar, Jat, Khati, Kumhar, Lohar, Mali, Mina, Nai, Raigar, Sunar, etc., etc.

The following table gives a comparative idea of the strength of variation per cent of the chief classes enumerated above, amongst whom widow marriage is prevalent:—

Castes				Population 1921.	Population 1911.	Variation per cent.
Ahir	...	...	...	64,919	68,433	— 5·1
Balai	...	...	...	68,938	73,352	— 6·0
Jat	...	...	...	274,868	284,964	— 3·5
Khati	...	...	...	45,215	48,997	— 7·7
Mali	...	...	...	113,159	122,563	— 7·6

Castes which do not remarry widows are :—

Castes.	Population 1921.	Population 1911.	Variation per cent.
Brahman (including Puro- hits).	262,205	322,151	—18.6
Mahajan ...	124,230	157,120	—20.9
Rajput ...	103,157	116,018	—11.1

A survey of the above two tables indicates that there is a large decrease amongst the castes that do not allow widow marriage.

Infant marriages prevail amongst both the sections of the Hindu Community, who either do not or do remarry the widows.

This fact does not in any way effect the growth of population amongst the Hindus.

A comparison of the figures given in the above two tables shows distinctly that there was much less decrease in population amongst castes that remarry widows.

It will be noticed that Ahir and Jat are the two castes which are mostly agricultural and as such they are attached to the soil. Amongst them the comparative decrease is much less, while those who largely migrate, such as Khatis, Balais and Malis, show greater decrease than others.

To elucidate further the fact that the castes permitting remarriage show less decrease, comparatively, in the growth of population than those who abstain from remarriages of widows, the following figures are given :—

Castes amongst whom remarriage of widows prevails.

Total Strength.

In 1921.	In 1911.	Variation per cent.
1,511,150	1,655,776	—8.7

The variation per cent amongst the total population of the State is —11.3, while the variation per cent amongst the castes remarrying the widows is only —8.7.

This goes to show clearly how the growth of population is effected by allowing widow marriage.

Mahomedans.

It would be difficult and unpleasant to draw a line between pure Mahomedans and those who are descended from local converts. No such attempt was made at the last Census to give an estimate of the proportion between the two.

It can, however, be safely asserted that conversions to Islam are very rare ; almost none having been brought to notice during the last decade in the State.

The subjoined statement presents the growth or otherwise of population amongst Mahomedans giving the variation per cent since 1881 :—

Year.	JAIPUR STATE.		JAIPUR CITY.	
	Population.	Variation per cent.	Population.	Variation per cent.
1921	179,524	—8·2	35,177	—6·6
1911	195,760	+1·4	37,664	—6·7
1901	193,044	—3·0	40,386	+3·6
1891	199,040	+17·4	38,953	+18·2
1881	169,517	...	32,951	...
1881—1921	Net variation. +5·9		Net variation. +6·7	

The statement given above shows that in the Jaipur State there is an increase in decades 1891 and 1911, while in the Jaipur City the Mahomedan population rose in strength from 1881 to 1901. It then began to fall. On the whole both in the State and City there is a net increase in the population of 5·9 and 6·7, respectively.

The large increase in the growth of population amongst Mahomedans is due partly to the prevalence of widow marriage and partly to their mode of life which differs considerably from those of their Hindu fellow men.

Subsidiary Table I shows the proportional strength of the Mahomedan population by Nizamats to the total population.

Subsidiary Table IV shows the preponderating tendency amongst the Mahomedans to live in towns. It is observed that the proportion of Urban and Rural Mahomedan population is 2,503 and 432 per ten thousand Mahomedans.

The following table illustrates the strength of the different Mahomedan sects in the State and Jaipur City :—

Sects.	STATE.		CITY.	
	Population.	Per cent.	Population.	Per cent.
Sunni ...	178,255	99·3	34,684	98·6
Shia ...	1,081	·6	470	1·3
Ahl-i-Hadis ...	188	·1	23	·1
Total ...	179,524	100	35,177	100

This shows the preponderance of the Sunni population over others whose number, compared with the Sunnis who form the bulk of the population, is very meagre.

The Jains have been enumerated as distinct from Hindus at all Censuses.

Jains.

The following table gives the Jain population and the percentage of variation since 1881 :—

Year.	JAIPUR STATE.		JAIPUR CITY.	
	Population.	Per cent.	Population.	Per cent.
1921 ...	29,428	—23·2	6,269	—16·4
1911 ...	38,408	—13·9	7,503	—14·0
1901 ...	44,630	—5·2	8,726	—10·7
1891 ...	47,111	—1·1	9,780	+13·2
1881 ...	47,672	...	8,638	...
1881—1921 ...	Net variation —38·1		Net variation —27·4	

From an examination of the figures set forth above, we find that since 1881, there is a fall in the total strength of the Jains in every succeeding decade in the State, while in the Jaipur City only one decade ending in 1891, records a rise. The City shares the decline in the number of Jains with the Jaipur State as a whole.

Jains generally are known as traders and as such in order to carry on business they have to visit foreign lands. This general decrease, recorded after every ten years, may be greatly due to migration. The other cause which deters the growth in number is the absence of widow marriage amongst them.

The Subsidiary Table I gives the distribution of the Jains, as well as their proportional strength to the total population by Nizamats.

We find that in the Jaipur City this proportional strength of Jains is 522 out of every 10,000 of the total population.

In six of the Nizamats, namely, Bandikui, Hindaun, Sawai Jaipur, Sawai Madhopur, Malpura and Sambhar, their proportion per 10,000 varies between 100 and 287. The highest numerical proportion occurs in Malpura and the lowest in Kot-Kasim.

It would be very interesting to notice how the modern craze of setting up water-tight compartments, in every caste, effected the Jains also. Hitherto at all Censuses the Jains were classified as Digambaris and Svetambaris.

A Svetambari Terapanthi Sabha formed at Calcutta persisted on having the sects entered in enumeration schedules. They suggested that in addition to the two well-known sects, Digambaris and Svetambaris, three other sects, Baistola, Dhundia and Terapanthi, should also be added to the list of the sects of the Jains.

Jaipur Durbar was in favour of the enumeration of the Jains under three sects, *viz.*, Digambari, Svetambari and Dhundia. The reasons why they held such a view were :—That the Baistolas and Dhundias are not separate sects, and that Terapanthis are found both amongst the two great divisions of Digambaris and Svetambaris.

But on a reference being made to all the States by the Honourable the Agent to the Governor General there was at first no uniformity of opinion, but at last it was decided that the five sects, namely, Digambari, Svetambari, Baistola, Dhundhia and Terapanthi may be adopted as the chief sects for the classification of Jains.

The table given below shows the sects of the Jains :—

Sects.	CITY.		STATE.	
	Population.	Per cent to the population.	Population.	Per cent to the population.
Svetambari ...	1,051	16·7	5,382	18·2
Digambari ...	4,823	77·0	22,249	75·4
Baistola or } Dhundhia	74	1·2	194	·7
Terapanthi ...	313	5·0	697	2·4
Others ...	8	·1	966	3·3
Total ...	6,269	100	29,488	100

It would be necessary to remark here that the Svetambari, Baistola and Terapanthis are known as Oswals in Jaipur State, while the Digambaris comprise mostly Saraogis and Aggarwal Jains.

The Svetambaris in the City are mostly jewellers, while the Digambar Jains are Jagirdars or State employees.

The numerical strength of the Digambar Jains is proportionally much more than that of the others. They form almost three-quarter of the total Jain population.

The Svetambaris are only 18·2 per cent of the Jains, while the other sects, Baistola, Terapanthis and others show a percentage of 7, 2·4, 3·3 respectively in the State.

It has been remarked above that the Animists in Jaipur State include Bhil, Bagri, Baori, Kanjar, Mogia and Sansi.

Animists.

Bhil, Baori, Kanjar and Sansi are regarded as belonging to the criminal tribes. They are not allowed to live near towns or cities. Their movements are watched by the police and they lead more or less a nomadic life.

The following table gives the total strength of the Animists : —

Year.	JAIPUR STATE.		JAIPUR CITY.	
	Population.	Variation per cent.	Population.	Variation per cent.
1921 ...	1,414	—20·5	...	...
1911 ..	1,779	+23·7	...	—100
1901 ...	1,438	...	106	...

The numerical strength of the Animists also shows the general decrease as we notice, in the case of other religions.

Subsidiary Table I shows the distribution and their proportion per 10,000 by Nizamats. Malpura at every enumeration on the occasion of Census recorded the highest strength of the Animist population.

Some of the Nizamats show no Animists in their population, whilst the others have comparatively very few.

Christians.

Table given below shows variations in population amongst Christians since 1881 :—

Year.	JAIPUR STATE.		JAIPUR CITY.	
	Population.	Variation per cent.	Population.	Variation per cent.
1921 ...	1,259	--5.1	181	--25.2
1911 ...	1,326	+43.3	242	...
1901 ...	925	+496.7	242	+90.5
1891 ...	155	--18.4	127	--7.9
1881 ...	190	...	138	
	Net variation		Net variation	
1881—1921 ...	+562.6		+31.1	

We observe from the figures given above that the number of the Christian population in 1891 when compared with 1881 was less both in the State and in the City. Each decade following it showed an increase till 1911. The Christian population too with the general fall in the total population of the State shared its fate with others and we notice that the number in 1921 was 1,259, while it was 1,326 in 1911.

Subsidiary Table I shows the distribution of Christian population and the proportion per 10,000 of the total population of all sects in the State. It will be seen that Bandikui returns the highest number, Sambhar and Gangapur follow closely. Jaipur City stands fourth as regards the strength of the Christian population. The Christians in the other Nizamats show figures varying between 18 and 1, while the Nizamats Hindaun, Kot-Kasim, Sawai Madhopur and Malpura are marked by entire absence of Christians. The reason why the Nizamats of Bandikui and Gangapur have the largest number of Christian population is not far to seek. These are well-known centres of Railway activities. Sambhar, owing to its being the only biggest salt source in India and the seat of its manufacture, employs a number of Christians of all grades. Besides the Nizamat Sambhar has under its jurisdiction Phulera, a Railway Junction, where there is a considerable number of Christians.

Classes of Christians.

The chief classes into which the Christian population of the State is divided are :—

(1) Europeans	...	...	315
(2) Anglo-Indians	...	...	368
(3) Indian Christians	...	...	576
Total			1,259

The above figures show that the Indian converts are very few, their number being 576 only.

We now come to show to what sects these Europeans, Anglo-Indians and Indian Christians belong.

The table given below gives details of the sects :—

Total.	Sects.	Europeans.	Anglo-Indians.	Indians.
459	Anglican-Communion...	217	160	82
3	Armenian ...	3	...	...
12	Baptist ...	...	...	12
131	Methodist ...	3	...	128
125	Presbyterian ...	12	5	108
39	Protestant ...	12	8	19
394	Roman Catholic ...	52	181	161
96	Sects not returned ...	16	14	66
<u>1,259</u>		<u>315</u>	<u>368</u>	<u>576</u>

A glance at the above figures shows that amongst the Europeans, the highest number returned is of the Anglican Communion Church. After them come the Roman Catholics. Amongst the Anglo-Indians, Roman Catholics predominate. This is the earliest established church in the Jaipur State. Next to them are those belonging to the Anglican Communion Church.

The Indians are naturally found to be the adherents of the Roman Catholic, Methodist, Presbyterian and Anglican Communion churches.

The Rev. Mr. Low and the Rev. Mr. Orr have very kindly furnished the following information regarding the Jaipur Mission, which is a branch of the Rajputana Mission of the United Free Church of Scotland.

This Mission carries on work in Ajmer-Merwara and in the States of Jaipur, Alwar, Jodhpur, Udaipur and Kotah. The earliest records of the Mission-work in Rajputana date from 1875. The Jaipur Mission was started in 1866; and the workers are both Indian and European.

The Rev. Mr. Low says:—"Christian faith is a matter of personal conviction. When a man is believed to be a Christian in the religious sense of the term, Baptism is administered on his expressing a desire to receive it."

He says further :—"It is not the policy of the Mission to make financial provision for those who join the fellowship of the Christian Church. It aims rather at teaching Christians to earn their own living. At the same time mutual helpfulness is encouraged and the Indian congregation has a fund, raised by voluntary contributions, for the relief of those in indigent circumstances.

“ Educational facilities are, as far as possible, provided for the youth of the Christian Community, as well as for others.

“ In addition to the Women’s Hospital and Boys’ and Girls’ Schools, the work of the Mission is carried on mainly through the agency of public lectures, study circles, social gatherings, etc., the instruction of *pardanashin* women in their homes, the diffusion of more enlightened ideas of hygiene, child-welfare, etc., the finding of suitable occupations for widows and others dependent on their own exertion for their livelihood, temperance and other reforms propaganda among the depressed classes and others, and relief work in times of sickness and distress.

“ The headquarters of the Mission are at Jaipur. In addition to the Mission Church in the quadrangle of which various kinds of social and religious gatherings are held the principal institutions are the Women’s Hospital, the Mission High School for boys and Anglo-Vernacular School for girls, and a number of small Vernacular Schools, for boys and for girls throughout the City, a Vernacular School at Sambhar and Girls’ Vernacular School at Bandikui.

“ The activities of the Mission embrace all classes without distinction. The boys attending the Mission High School mostly belong to the upper castes, but the institution is open to all, and a considerable number of boys from humble castes have been admitted. The same is true of the Vernacular Schools, but the main object of those is to provide education for those who, on account of social pressure, would otherwise have difficulty in obtaining it. The Mission is very desirous of extending its work among the depressed classes as opportunity offers. The Women’s Mission similarly aims at being of service to all classes. Higher education at present is confined mainly to the upper castes.

“ The aim of Christian Missions is not, as would seem to be suggested, the making of the converts in the social sense of the term but the making of Christians, in a purely religious sense. A Christian in the latter sense, is one inspired by the spirit and ideals of Jesus Christ. The supreme aim of Christian Missions is to diffuse that spirit and foster those ideals. The growth of the Christian community may be a natural and inevitable result of Christian teaching and influence, but the mere swelling of that community, by the making of ‘converts’ from other social groups, is no essential part of the work of Christian Missions.”

Aryas.

The following table shows the growth of the followers of the Arya Samaj since the year 1881:—

Year.	JAIPUR STATE.		JAIPUR CITY.	
	Population.	Variation per cent.	Population.	Variation per cent.
1921	433	+45·3	66	—19·5
1911	298	+148·3	82	—7·8
1901	120	+163·8	89	+106·9
1891	...	...	43	...

Subsidiary Table I shows the distribution and proportion per 10,000 of the total population of the Aryas by Nizamats.

We find that the number of Aryas in the State is always on the increase.

The Arya Samaj in the Jaipur State was founded in the year 1878. It appears to have sprung up in the Jaipur City during the lifetime of Swami Dyanand Saraswati, the founder of the sect.

There are many facilities in religious observances which are favoured by the modern ideas of religion originating with the spread of education in the country, which is chiefly instrumental in showing so many people as adherents of this cult.

In the first place it throws open its fold to people of all castes, and by introducing liturgy and religious rites of a reformed type enables every person to adopt a mode of worship, which dispenses with the services of Brahman priests.

It has been found that the new sect has not yet been able to influence the females, and has not permeated the lower strata of the society.

The Aryas are found mostly in the urban areas.

The table given below shows the numerical strength of the Sikhs in all the four decades since the regular Census enumeration of the Sikhs commenced in 1891.

Sikhs.

Year.	JAIPUR STATE.		JAIPUR CITY.	
	Population.	Variation per cent.	Population.	Variation per cent.
1921	60	—61·7	47	—60·1
1911	157	+121·1	118	+58·00
1901	71	+10·9	2	—96·8
1891	64	...	64	...

We notice that in the Jaipur State the Sikh population was 64 only and in 1901 they were 71. It appears that till then many of them did not know that they should be counted separately from the Hindus. The idea of a more thorough classification according to religion has a very recent origin. So we find that the figure giving their strength at once jumps up to 157.

They are mostly artisans chiefly workers in enamelling gold and silver and Jariya's art.

Their number has considerably fallen in the present Census 1921. This decrease to all appearance is mainly due to their emigration to other parts of India. Subsidiary Table I shows the distribution of Sikh population and proportion per 10,000 to the total population by Nizamats.

From that we find that 47 of them live in the Jaipur City, four in Banlikui and nine in Gangapur.

Parsis.

The table below shows the numerical strength of the Parsi population at various Censuses :—

Year.	JAIPUR STATE.		JAIPUR CITY.	
	Population.	Variation per cent.	Population.	Variation per cent.
1921	11	—60·7	7	—63·1
1911	28	—24·3	19	+26·6
1901	37	+516·6	15	+650
1891	6	...	2	...

Parsis are generally traders. They were very few in 1891. In 1901 and 1911 they have returned the largest number in the Jaipur State, which may be due to some accidental presence of these people in the State. Permanent residents are very few. In 1921 we find the number to be 11 only.

Jews.

Subsidiary Table I shows their distribution by Nizamats, which discloses the fact that out of this eleven, seven are at Jaipur City, one at Sambhar and three at Sikar. In 1911 the Jews enumerated in the State were five and in 1921 they were only seven. Four of them were at Bandikui and three at Sambhar.

Brahmos.

The followers of this reformed sect are very few in the State. In 1911, they were only six, and in 1921, they return a still smaller number, being only two in the Jaipur City.

General distribution of the population by Religion—Hindu.

State, City, Nizamats and Thikanas.	Actual population in 1921.	Proportion per 10,000 of total population.						Variation per cent. increase (+) or decrease (—)				Percentage of net variation 1881—1921	Remarks.	
		1921	1911	1901	1891	1881	1911—1921	1901—1911	1891—1901	1881—1891	8	9	10	11
1	2	3	4	5	6	7	8	9	10	11	12	13		
Jaipur Stato	2,126,604	9,093	9,098	9,096	9,127	9,149	—11'3	—'8	—6'2	+11'5	—7'99			
Jaipur City	78,458	6,527	6,655	6,905	6,909	7,073	—14'2	—17'2	+7	+8'8	—22'29			
Nizamats Amber	175,657	9,587	...	...	...	...	...	...	...	...	...	Amber is a new Nizamats and therefore the figures from 1881—1911 are not available.
" Bandikni	8,242	7,732	7,742	7,478	8,745	...	+12'0	+6'1	+84'3	...	...	
" Dausa	223,023	9,719	9,706	9,697	9,714	9,649	—26'4	—2'9	—'1	+8'1	—22'93			
" Gangapur	87,142	9,348	9,288	9,357	9,515	9,385	+31'5	—3'4	—9'0	+4'2	+19'14			
" Hindaun	142,422	9,321	9,310	9,267	9,334	9,245	—17'4	+5	—1'1	+9'6	—10'01			
" Sawai Jaipur	168,163	9,631	9,517	9,463	9,461	9,465	—6'4	—8'8	—5'8	+8'1	—66'13			
" Kot-Kasim	14,397	8,813	8,734	8,818	8,851	8,834	—9'7	—13'1	+21'6	—2	—4'90			
" Sawai Madhopur	154,014	9,110	9,037	9,042	9,123	8,937	—17'6	+3'8	—18'7	+2'1	—28'98			
" Malpura	116,938	9,196	9,143	9,086	9,407	9,854	—5'5	+10'1	—32'1	+2'9	—27'32			
" Sambhar	156,061	9,018	9,036	9,074	8,951	8,944	+1'3	+1	—9'4	+11'4	+1'59			
" Shaikhawati	245,196	8,839	8,847	8,849	8,922	8,922	—4'4	+9'9	—3'2	—35'7	—34'66			
" Torawati	247,419	9,494	9,493	9,514	9,598	9,418	+6'1	—5'9	+4'7	—12'6	—8'59			
Thikanas	309,172	8,815	8,813	8,837	8,878	...	—4'7	+10'1	—6'2	...	...	

SUBSIDIARY TABLE I.—(Rajputana I.)—(Contd.)

General distribution of the population by Religion—Mahomedan.

State, City, Nizamats and Thikanas.	Actual population in 1921.	Proportion per 10,000 of total population.					Variation per cent. increase (+) or decrease (-)					Percentage of net variation 1881-1921	Remarks.
		1921	1911	1901	1891	1881	1911-1921	1901-1911	1891-1901	1881-1891			
1	2	3	4	5	6	7	8	9	10	11	12	13	
Jaipur State	179,524	768	742	726	704	671	-8.2	+1.4	-3.0	+17.4	+5.9	Amber is a new Nizamati therefore, figures for 1881- 1911 not available.	
Jaipur City	35,177	2,926	2,747	2,521	2,453	2,311	-6.6	-6.7	+3.6	+18.2	+6.7		
Nizamati Amber	6,367	347	...	...	...	...	...	...	...	...	...
" Bandikui	1,811	1,699	1,687	2,002	1,100	...	+12.9	-13.5	+292.0	...	...
" Dausa	4,895	213	222	239	239	235	-28.8	-11.1	+5	+8.9	-30.7		
" Gangapur	5,203	558	633	575	552	523	+13.8	+6.9	-4.7	+9.9	+27.5		
" Hindaun	8,848	579	606	629	622	633	-21.1	-3.6	+1	+7.2	18.3		
" Sawai Jaipur	4,061	233	334	363	366	348	-74.9	-16.5	-6.5	+13.5	-77.7		
" Kot-Kasim	1,850	1,136	1,237	1,163	1,126	1,146	-18.1	-6.6	+26.1	-2.1	-5.8		
" Sawai Madhopur	12,052	713	733	722	704	734	-20.4	+5.4	-15.9	-4.3	-32.6		
" Malpura	5,486	434	440	432	383	384	-8.0	+11.4	-23.1	+4.6	-17.6		
" Sambhar	11,767	680	633	594	694	668	-7.6	+7.06	+23.4	+15.8	+2.1		
" Shaikhawati	31,367	1,131	1,121	1,112	1,035	1,021	-3.6	+10.9	+2.8	-33.6	-27.0		
" Torawati	12,174	467	453	435	472	565	+9.4	-1.9	-3.8	-22.7	-20.2		
Thikanas	38,463	1,097	1,077	1,046	998	...	-2.9	+14.3	+1.9	...	...

Thikanas included in 1891 from Shaikhawati.

Figures for 1881 not available.

SUBSIDIARY TABLE I.—(Rajputana I.)—(Contd.)

General distribution of the population by Religion.—Jain.

State, City, Nizamats and Thikanas.	Actual population in 1921.	Proportion per 10,000 of total population.					Variation per cent. increase (+) or decrease (—)				Percentage of net variation 1881—1921	Remarks.
		1921	1911	1901	1891	1881	1911—1921	1901—1911	1891—1901	1881—1891		
1	2	3	4	5	6	7	8	9	10	11	12	13
Jaipur State	20,488	126	145	167	166	188	-23.2	-13.9	-5.2	-1.1	-38.1	Amber is a new Nizamat; therefore, figures for 1881— 1911 not avail- able.
Jaipur City	6,269	622	546	544	615	605	-16.4	-14.0	-10.9	+18.2	-35.3	
Nizamats Amber	1,176	61	...	...	...	...	...	...	...	...	...
" Bandikui	123	115	171	153	136	...	-250	+30.1	+90.9	...	...
" Dausa	1,543	67	73	93	45	114	-33	-23.4	+103.6	-57.1	-55.1	
" Gangapur	580	62	50	67	55	91	+42	-18.2	+11.8	-37.3	-18.6	
" Hindaun	1,523	100	82	103	102	121	...	-20.4	+6.0	+12.9	-26.4	
" Sawai Jaipur	2,287	131	144	170	172	175	-67.3	-23.6	-6.4	+5	-76.4	
" Kot-Kasim	34	21	27	17	21	19	-32	+38.8	...	+5.8	...	
" Sawai Madhopur	2,986	177	206	233	171	304	-17.1	-8.1	+11.5	-43.4	-59.4	
" Malpura	3,648	287	324	405	371	313	-30.0	-12.3	-9.3	+22.4	-32.7	
" Sambhar	4,738	274	286	316	353	384	-4.0	-9.1	-19.5	+2.2	-28.4	
" Shaikhawati	664	24	28	35	23	52	-18.3	+1.1	+46.0	-74.8	-69.8	
" Torawati	1,008	39	53	49	50	50	-22.9	+1.6	+3.2	-13.9	-30.5	
Thikanas	2,909	83	101	119	122	...	-22.4	-5.9	-8.2	...	...		Thikanas included in 1891 from Shaikhawati. Figures for 1881 not avail- able.

SUBSIDIARY TABLE I.—(Rajputana I.)—(Contd.)

General distribution of the population by Religion—Christian.

State, City, Nizamats and Thikanas,	Actual population in 1921.	Proportion per 10,000 of total population.					Variation per cent. increase (+) or decrease (—)					Percentage of net variation 1881—1921	Remarks.
		1921	1911	1901	1891	1881	1911—1921	1901—1911	1891—1901	1881—1891			
		1	2	3	4	5	6	7	8	9	10	11	12	13
Jaipur State	...	1,259	5·3	5·0	·2	5	·75	—5·05	+43·3	+496·7	—15·4	+562·0	
Jaipur City	...	181	15·05	17·0	15·0	7·0	9·0	—25·2	...	+90·5	—7·9	+31·1	
Nizamats	...	4	·21	...	...	...	...	...	...	...	...	...
Bandikui	...	403	378·08	361	342·0	4·0	...	+17·4	+8·2	+1575·0	...	...
Dausa	...	6	·26	·09	·4	...	...	+100·0	—81·2	...	...	...
Gangapur	...	279	29·9	22·0	...	...	...	+47·6	...	...	...	...
Hindaun	·5	·05	...	...	—100·0	+900·0	...	...	...
Sawai Jaipur	...	8	·45	·09	·07	·07	·1	+100·0	...	...	—60·0	—20·0	
Kot-Kasim	·06	...	...	...	—100	...	...
Sawai Madhopur	·6	·05	...	...	...	+1200·0	...	...	...
Malpura	·4	...	...	...	—100·0	...	...	...
Sambhar	...	355	20·8	32·0	19·0	·6	·2	—18·7	+66·1	+2492·3	—68·7	+765·8	
Shaikhawati	...	1	·03	...	...	...	·02	...	...	...	—100·0	...	
Toravati	...	18	·69	...	...	...	...	...	...	...	...	...
Thikanas	...	4	·11	·1	·06	·2	...	—20·0	+150	—62·5	...	...

General distribution of the population by Religion :—Animist.

State, City, Nizamats and Thikanas.	Actual population in 1921.	Proportion per 10,000 of the total population.					Variation per cent. increase (+) or decrease (—)				Percentage of net variation 1891—1921	Remarks.
		1921	1911	1901	1891	1881	1911—1921	1901—1911	1891—1901	1881—1891		
		3	4	5	6	7	8	9	10	11		
1	2										12	13
Jaipur State	1,414	8'0	8'7	5'0	..	..	-20'5	-28'7	..	..	..
Jaipur City	..	..	..	6'0	..	..	..	-100	..	..	..
Nizamats	31	1'6	..	..	..	..	..	..	..	..	..
Amber	..	..	20	..	..	..	-100'0	..	..	..	..
Bandikui	..	..	..	..	..	..	..	-100	..	..	..
Dausa	..	..	..	..	..	..	..	..	..	..	..
Gangapur	8	..	..	4'0	..	..	+100'0	-88'2	..	..	..
Hindaun	1	..	..	..	..	..	..	..	..	..	..
Sawai Jaipur	81	4'6	1'0	1'0	..	..	+58'8	-17'4	..	..	..
Kot-Kacin	..	..	..	..	..	..	..	-100'0	..	..	..
Sawai Madhopur	4	..	..	..	..	..	-81'8	-37'1	..	..	..
Malpura	1,081	85'01	91'0	7'0	..	..	-12'7	-35'2	..	..	..
Sambhar	71	4'1	7'0	..	..	..	-48'1	..	..	..	..
Shaikhavati	10	..	2'0	7'0	..	..	-86'6	-63'11	..	..	..
Toravati	..	..	3'0	0'7	..	..	-100'0	+300'0	..	..	..
Thikanas	127	3'6	6'0	1'0	..	..	-47'3	+363'4	..	..	..

SUBSIDIARY TABLE I.—(Rajputana I.)—(Contd.)

General distribution of the population by Religion—Arya.

State, City, Nizamats and Thikanas.	Actual population in 1921.	Proportion per 10,000 of the population.					Variation per cent increase (+) or decrease (-)				Percentage of net variation 1881—1921	Remarks.
		1921	1911	1901	1891	1881	1911—1921	1901—1911	1891—1901	1881—1891		
		3	4	5	6	7	8	9	10	11		
1	2										12	13
Jaipur State ...	433	1·8	1·1	·04	·1	...	+45·3	+148·3	+180·8	...	...
Jaipur City ...	66	5·5	5·0	·50	2·0	...	-19·5	7·8	+106·9	...	...
Nizamats ...	...	...	...	...	...	...	...	...	...	...	...
" Bandikui ...	72	6·8	33·0	22·0	...	...	+125·0	+52·3	...	...	...
" Dausa ...	...	...	...	·03	...	...	...	-100·0	...	...	...
" Gangapur ...	...	...	·4	·4	...	...	-100·0	...	...	...	...
" Hindaun ...	...	...	·6	...	...	...	-100·0	...	...	...	...
" Sawai Jaipur ...	...	...	1·0	...	...	...	-100·0	...	...	...	...
" Kot-Kasim ...	...	...	...	...	...	...	...	...	...	...	...
" Sawai Madhopur ...	...	...	...	...	...	...	...	...	...	...	...
" Malpura ...	...	...	...	...	...	...	...	...	...	...	...
" Sambhar ...	50	2·9	2·0	·2	·1	...	+25	+900·0	+33·3	...	...
" Shaikhawati ...	177	6·3	·1	...	...	...	+5,800·0	...	...	...	...
" Torawati ...	...	...	·2	...	...	...	-100·0	...	...	...	...
Thikanas ...	68	1·9	·6	·06	...	...	+183·3	+1,100·0	...	...	...

General distribution of the population by Religion—Sikh.

State, City, Nizamats and Thikanas,	Actual population in 1921.	Proportion per 10,000 of total population.					Variation per cent. increase (+) or decrease (—).				Percentage of net variation 1891—1921	Remarks.
		1921	1911	1901	1891	1891	1911—1921	1901—1911	1891—1901	1891—1891		
		3	4	5	6	7	8	9	10	11		
1	2										12	13
Jaipur State	60	25	59	2	2	...	617	+1352	+109	...	...
Jaipur City	47	89	80	1	10	...	601	+5800	—958	...	...
Nizamats	...	...	...	...	...	...	...	...	...	...	...
Amber	4	37	...	...	...	...	...	...	...	...	...
Bandikui	...	...	...	...	...	...	...	...	...	...	...
Dausa	...	...	...	1	...	...	...	—1000	...	...	...
Gaigapur	9	8	...	...	...	...	...	...	...	...	...
Hindaun	...	...	...	...	...	...	...	...	...	...	...
Sawai Jaipur	...	...	1	10	...	...	—1000	—866	...	...	...
Kot-Kasim	...	...	...	...	...	...	...	...	...	...	...
Sawai Madhopur	...	...	6	...	...	...	1000	...	...	...	...
Malpura	...	...	...	...	...	...	...	...	...	...	...
Sambhar	...	...	5	1	...	...	—1000	+2333	...	...	...
Shaikhavati	...	...	...	...	...	...	...	...	...	...	...
Torawati	...	...	...	...	...	...	...	...	...	...	...
Thikanas	...	...	1	...	...	...	—1000	...	...	...	...

SUBSIDIARY TABLE I.—(Rajputana I.)—(Contd.)

General distribution of the population by Religion —Parsi.

1	State, City, Nizamats and Thikanas.	Actual population in 1921.	Proportion per 10,000 of the total population.					Variation per cent. increase (+) or decrease (—)				Percentage of net variation 1881—1921	Remarks
			1921	1911	1901	1891	1881	1911—1921	1901—1911	1891—1901	1881—1891		
		2	3	4	5	6	7	8	9	10	11	12	13
Jaipur State	...	11	·047	·1	·01	·02	...	-80·7	-13·5	+518·8	...	...
Jaipur City	...	7	·53	·1	·9	·1	...	-63·6	+26·6	+650·0	...	...
Nizamats	
Bandikui	180	...	...	...	-100·0	...	...	...
Dausa	
Gangapur	·1	...	...	...	-100·0	...	...	...	...
Hindaun	·1	...	...	...	-100·0	...	...	...	...
Sawai Jaipur	
Kot-Kasim	
Sawai Madhopur	·04	...	...	...	-100·0	...	...	...	...
Malpura	
Sambhar	...	1	·057	·05	·1	...	...	...	-50·0	...	...	...
Shaikhawati	
Torawati	
Thikanas	...	3	·085	·1	·09	·1	...	-25	+33·3	-25·0	...	...

Distribution of Religion by Nizamats.

State, City, Nizamats and Thikanas.		NUMBER PER 10,000 OF THE POPULATION WHO ARE									
		Hindus.					Musalmans.				
		1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
1		2	3	4	5	6	7	8	9	10	11
Jaipur State	...	9,093	9,098	9,098	9,127	9,149	768	742	726	704	671
Jaipur City	...	6,527	6,655	6,905	6,909	7,073	2,926	2,747	2,521	2,453	2,311
Nizamats Amber	...	9,587	...	...	...	...	347	...	...	...	...
" Bandikui	...	7,732	7,742	7,478	8,745	...	1,699	1,687	2,002	1,100	...
" Dausa	...	9,719	9,706	9,697	9,714	9,649	213	222	239	239	235
" Gangapur	...	9,348	9,288	9,357	9,515	9,385	558	633	575	552	523
" Hindaun	...	9,321	9,310	9,207	9,334	9,245	579	606	629	622	633
" Sawai Jaipur	...	9,631	9,517	9,463	9,461	9,465	233	334	363	366	348
" Kot-Kasim	...	8,843	8,734	8,818	8,851	8,834	1,136	1,237	1,163	1,126	1,146
" Sawai Madhopur	...	9,110	9,057	9,042	9,123	8,957	713	735	722	701	734
" Malpura	...	9,196	9,143	9,086	9,407	9,854	431	440	432	383	384
" Sambhar	...	9,018	9,036	9,074	8,951	8,944	680	633	594	604	608
" Shaikhawati	...	8,839	8,847	8,849	8,922	8,922	1,131	1,121	1,112	1,055	1,021
" Torawati	...	9,494	9,493	9,514	9,598	9,418	467	453	435	472	565
Thikanas	...	8,815	8,813	8,837	8,878	...	1,097	1,077	1,046	998	...

SUBSIDIARY TABLE II.—(Rajputana II.)—(Contd.)

Distribution of Religion by Nizamats.

State, City, Nizamats and Thikanas,		NUMBER PER 10,000 OF THE POPULATION WHO ARE									
		Jain.					Animist.				
		1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
		12	13	14	15	16	17	18	19	20	21
Jaipur State	...	126	145	167	163	188	60	67	5	...	...
Jaipur City	...	522	546	544	615	605	...	...	6	...	...
Nizammat Amber	...	64	...	...	...	...	16	...	...	...	...
" Randikui	...	115	171	153	136	...	...	2	...	...	...
" Dausa	...	67	73	93	45	114	...	...	...	...	...
" Gangapur	...	62	56	67	55	91	8	5	4	...	...
" Hindaun	...	100	82	103	162	121	06	...	...	...	...
" Sawai Jaipur	...	131	144	170	172	175	46	1	1	...	...
" Kot-Kasim	...	21	27	17	21	19	...	...	9	...	...
" Sawai Madhopur	...	177	206	203	171	301	23	1	1	...	...
" Malpura	...	287	324	405	371	313	8501	91	7	...	...
" Sambhar	...	274	286	316	353	381	41	7	...	...	...
" Shaikhawati	...	24	28	35	23	62	36	2	7	...	...
" Toravati	...	39	53	49	50	60	...	3	07	...	...
Thikanas	...	83	101	119	122	...	36	6	1	...	...

Distribution of Religion by Nizamats.

State, City, Nizamats and Thikanas.	NUMBER PER 10,000 OF THE POPULATION WHO ARE									
	Christian.					Arya.				
	1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
	22	23	24	25	26	27	28	29	30	31
Jaipur State	5.3	5	.2	.5	.75	1.8	1.1	.04	.1	...
Jaipur City	15.05	17	15.0	7.0	9.0	5.5	.5	5.0	2.0	...
Nizamats										
Amber	.21	...	...	...	...	...	...	...	...	...
" Bandikui	378.08	361	312.0	4.0	...	6.8	33.0	22	...	...
" Dausa	.26	.09	.4	...	...	...	...	.03	...	...
" Gangapur	29.9	22	...	...	...	...	.1	.4	...	...
" Hindaun	...	5	.05	...	...	...	.6	...	...	...
" Sawai Jaipur	.15	.09	07	.07	.1	...	1.0	...	...	...
" Kot-Kasim	...	...	...	.06	...	...	...	...	...	...
" Sawai Madhopur	...	.6	.05	...	...	...	...	...	...	...
" Malpura	...	...	.4	...	...	...	...	...	...	...
" Sambhar	20.8	32.0	19.0	.6	.2	2.9	2.0	.2	.1	...
" Shaikhawati	.03	...	...	...	.02	6.3	.1	...	...	...
" Torawati	69	...	...	...	...	...	.2	...	...	...
Thikanas	.11	.1	.06	.2	...	1.9	.6	.06	...	...

SUBSIDIARY TABLE II—(Rajputana II).—(Contd.)

Distribution of Religion by Nizamats.

State, City, Nizamats and Thikanas.		NUMBER PER 10,000 OF THE POPULATION WHO ARE									
		Sikh.					Parsi.				
		1921	1911	1901	1891	1881	1921	1911	1901	1891	1881
		32	33	34	35	36	37	38	39	40	41
Jaipur State	...	25	5.9	2	2	...	047	1	0.1	0.2	...
Jaipur City	...	3.9	8.0	1	1.0	...	53	1.0	9	1	...
Nizamāt Amber	...	...	...	...	...	...	...	...	...	...	...
" Bandikui	...	3.7	...	...	...	...	...	...	18.0	...	...
" Dausa	...	...	...	...	...	...	...	...	...	...	...
" Gangapur	...	8	...	1	...	...	...	1	...	...	...
" Hindaun	...	...	...	...	...	...	...	1	...	...	...
" Sawai Jaipur	...	...	1	1.0	...	...	...	...	...	...	...
" Kot-Kasim	...	...	...	...	...	...	...	...	...	...	...
" Sawai Madhopur	...	...	6	...	...	...	...	0.4	...	...	...
" Malpura	...	...	...	...	...	...	...	...	...	...	...
" Sambhar	...	...	5	1	...	...	037	05	1	...	...
" Shaikhawati	...	...	...	...	...	...	...	...	...	...	...
" Torawati	...	...	...	...	...	...	...	...	...	...	...
Thikanas	...	...	1	...	...	...	085	1	09	1	...

Distribution of Religion by Nizamats.

[illegible]

SUBSIDIARY TABLE III—(Rajputana III.)

Christians—Number and Variation.

State, City, Nizamats and Thakans	ACTUAL NUMBERS.					VARIATION PER CENT.					
	1921	1911	1901	1891	1881	1911—1921	1901—1911	1891—1901	1881—1891	Net 1881—1921	
	2	3	4	5	6	7	8	9	10	11	
Jaipur State	1,259	1,320	625	155	110	-505	+502	+832	+225	-5826	
Jodhpur City	11	243	22	127	18	-116	...	+179	-87	+374	
Nizamats Ambar	1	...	...	...	...	...	...	...	...	+1010	
" Barikot	201	343	317	2	...	+174	+75	+623	+1020	+1080	
" Dera	6	3	16	...	...	+1000	-1113	+1000	...	+1000	
" Ganganagar	279	146	...	...	...	+1127	+1000	...	...	+1000	
" Hanu	...	16	1	...	...	+1000	+500	+1000	...	...
" Sawai Jaisir	8	1	1	1	...	+1000	...	...	...	-200	
" Kot-Khetra	...	...	...	...	...	...	...	-1000	+1000	...	
" Sawai Madhopur	...	17	1	...	...	...	+24	+1000	...	...
" Muljars	...	...	3	...	...	...	...	+1000	...	...
" Sawai	153	204	7	1	...	-1000	...	+1000	...	...
" Sawai	1	...	...	...	...	...	...	...	-2153	+7259	
" Teraoti	18	...	...	...	...	+1000	...	...	-1000	...	
Thakans	1	7	2	...	...	-1000	+1000	-1000	+1000	+1000	

Distribution of Religions of Urban and Rural population.

State, City, Nizamats and Thikana.	NUMBER PER 10,000 OF RURAL POPULATION WHO ARE										
	Hindu.	Musalman.	Jain.	Animist.	Arya.	Sikh.	Christian.	Parsi.	Brahmo-Samaj.	Jew.	
	12	13	14	15	16	17	18	19	20	21	
Jaipur State	9,462.1	432.2	93	7.2	4	1.4	.02	.05	.03	...	
Jaipur City	...	...	...	...	...	...	...	...	...	...
Nizamats	9,718.0	221.0	59	2.0	...	...	...	...	...	...
Bandikui	7,732.0	1,699.0	115	...	378	68.0	4.0	...	...	4.0
Dausa	9,805.2	138.4	56.35	...	.05	...	...	...	...	...
Gangapur	9,505	443	51	.9	.1	...	.30	...	...	...
Hindaun	9,443.5	454.6	101.9	...	...	...	.70.0	...	...	...
Sawai Jaipur	9,669.0	198.0	128.0	4.6	.4	...	...	...	...	...
Kot-Kasim	8,843.0	1,136.0	21.0	...	...	...	...	...	...	...
Sawai Madhopur	9,221	619.9	159	.1	...	...	...	...	...	...
Malpura	9,405	269	231	9.5	...	...	...	...	...	...
Sambhar	9,129	561	279	4.0	21.0	3.0	...	...	...	...
Shaikhawati	9,235	744.0	14.0	...	.04	6.96	...	...	...	...
Torawati	9,660.1	316.2	23.3	...	.4	...	...	...	...	...
Thikanas	9,392.6	555.9	46.5	4.9	.1	...	...	...	...	...

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns.	PERSONS.										MALES.										FEMALES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																									
	Religion.					Variation increase (+) decrease (-)					Net variation increase (+) decrease (-)					Variation increase (+) decrease (-)					Net variation increase (+) decrease (-)					Variation increase (+) decrease (-)					Net variation increase (+) decrease (-)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
																																				1921	1911	1901	1891	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	Fatehpur	Hindu ...	11,476	11,825	11,205	11,215	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261
	1921	1911	1901	1891	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91	1911-21	1901-11	1891-91																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
Fatehpur	Hindu ...	11,476	11,825	11,205	11,215	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-10	-261	-10	+620	-349	+620	-																																

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns	PERSONS.								MALES.								FEMALES.								
	Religion				Variation increase (+) decrease (-)				Variation increase (+) decrease (-)				Variation increase (+) decrease (-)				Variation increase (+) decrease (-)				Variation increase (+) decrease (-)				Net variation increase (+) decrease (-) 1891-1901
					1911-1901								1911-1901								1911-1901				
	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891					
Lachmangarh	Hindu ...	8,345	8,880	8,415	7,937	-535	+435	+508	+408	3,944	4,070	4,065	3,824	-126	+5	+241	+120	4,401	4,810	4,380	4,113	-409	+430	+267		+288
	Musalman	1,952	1,904	1,638	1,550	+48	+266	+108	+422	991	930	831	808	+61	+99	+23	+183	961	974	807	722	-13	+167	+85	+239
	Jain ...	56	44	93	40	+12	-49	+53	+16	25	24	46	24	+1	-22	+22	+1	31	20	47	16	+11	-27	+31	+15
	Total	10,353	10,828	10,176	9,507	-475	+632	+669	+846	4,960	5,024	4,942	4,856	-84	+82	+288	+304	5,393	5,804	5,234	4,851	-411	+576	+383	+542
	Hindu ...	6,910	8,300	9,331	10,122	-1,390	-1,331	-791	-3,212	3,741	4,517	4,345	5,339	-776	-378	-444	-1,598	3,169	3,783	4,436	4,783	-614	-653	-347	-1,614
Hinduan	Musalman	1,702	2,199	2,496	2,727	-497	-297	-231	-1,025	906	1,146	1,242	1,367	-240	-96	-125	-461	796	1,053	1,254	1,360	-257	-201	-106	-564
	Jain ...	74	128	111	147	-54	+17	-36	-73	35	68	63	74	-33	+5	-11	-39	39	60	48	73	-21	+12	-25	-34
	Christian	...	9	...	...	-9	+9	...	...	...	4	...	...	-4	+4	...	...	...	5	...	...	-5	+5	...	...
	Arya ...	...	2	...	...	-2	+2	...	...	...	1	...	...	-1	+1	...	...	...	1	...	...	-1	+1	...	...
	Animist...	1	...	...	...	+1	...	...	+1	1	...	...	...	+1	...	...	+1	...	...	...	...	...	...	...	...
Chirawa	Parsi ...	...	2	...	...	-2	+2	...	...	...	1	...	...	-1	+1	...	...	...	1	...	...	-1	+1	...	...
	Total	8,687	10,640	11,938	12,996	-1,953	-1,298	-1,058	-4,309	4,683	5,737	6,200	6,780	-1,054	-463	-580	-2,087	4,004	4,903	5,738	6,216	-889	-835	-478	-2,212
	Hindu ...	6,912	6,798	6,119	5,892	+114	+679	+227	+1,020	3,336	3,282	3,110	2,937	+54	+172	+153	+379	3,576	3,516	3,009	2,955	+60	+507	+54	+621
	Musalman	1,054	1,167	934	787	-113	+293	+147	+267	512	603	487	413	-91	+116	+74	+99	542	564	447	374	-22	+117	+73	+168
	Jain ...	26	14	12	22	+12	+2	-10	+4	12	6	6	12	+6	...	-6	...	14	8	6	10	+6	+2	-4	+4
Total	7,992	7,979	7,065	6,701	+13	+914	+364	+1,291	3,860	3,891	3,603	3,382	-31	+288	+221	+478	4,192	4,088	3,462	3,339	+44	+626	+123	+793	

SUBSIDIARY TABLE V.—(Contd.)

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns.	PERSONS.						MALES.						FEMALES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
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	1921	1911	1901	1921	Variation increase (+) decrease (-)		1921	1911	1901	1921	Variation increase (+) decrease (-)		1921	1911	1901	1921	Variation increase (+) decrease (-)		1921	1911	1901	1921	Variation increase (+) decrease (-)		1921	1911	1901	Net variation increase (+) decrease (-)	Net variation increase (+) decrease (-)																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																
					1911-21	1901-11					1911-21	1901-11					1911-21	1901-11					1911-21	1901-11						1911-21	1901-11	1911-21	1901-11	1911-21	1901-11	1911-21	1901-11	1911-21	1901-11																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
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SUBSIDIARY TABLE V.—(Contd.)

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns.	Religion.	PERSONS.										MALES.										FEMALES.																													
		1921					1911-21					1901-11					1891					1921					1911-21					1901-11					1891														
		1921					1911-21					1901-11					1891					1921					1911-21					1901-11					1891														
		1921					1911-21					1901-11					1891					1921					1911-21					1901-11					1891														
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Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns	PERSONS.					MALES.					FEMALES.														
	Religion.	Variation increase (+) decrease (-)				Net variation (+) (-) 1891-1901	1921	1911	1901	1891	Variation increase (+) decrease (-)				Net variation (+) (-) 1891-1901										
		1911-21		1901-11							1911-21		1901-11												
		1921	1911	1901	1891						1921	1911	1901	1891											
Gangapur	Hindu...	4,834	4,638	4,538	5,229	+196	+100	-691	-395	2,679	2,527	2,366	2,747	+152	+161	-381	-68	2,155	2,111	2,172	2,492	+44	-61	-310	-327
	Musalman	1,331	934	552	563	+447	+382	-11	+318	772	558	310	311	+214	+248	-1	+461	604	376	242	252	+233	+134	-10	+357
	Jain ...	85	59	65	88	+26	-6	-22	-3	39	33	33	50	+6	...	-17	-11	46	26	32	38	+20	-6	-6	+8
	Animist	...	1	...	...	-1	+1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	+1	...	...	...
	Arya ...	...	1	...	...	-1	+1	...	...	...	...	...	...	-1	+1	...	...	...	...	...	...	...	...	...	...
	Christian	278	146	...	...	+132	+146	...	+278	152	79	...	...	+73	+79	...	+152	126	67	...	...	+59	+67	...	+126
	Parsi ...	...	1	...	...	-1	+1	...	+9	...	1	...	...	-1	+1	...	...	...	...	...	...	...	...	...	...
	Sikh ...	...	...	...	...	+9	...	...	+9	3	...	...	...	+3	...	...	+3	6	...	...	...	+6	...	...	+6
	Total	6,537	5,780	5,155	5,880	+807	+625	-725	+707	3,645	3,199	2,709	3,108	+446	+490	-399	+537	2,942	2,581	2,446	2,772	+361	+135	-326	+170
Udaipur	Hindu...	5,522	6,977	7,707	9,535	-1,455	-730	-1,828	-4,013	3,661	4,055	4,320	6,177	-994	-265	-1,857	-3,116	2,461	2,922	3,387	3,558	-461	-465	-171	-1,097
	Musalman	914	761	929	804	+153	-168	+125	+110	501	402	471	381	+99	-69	+90	+120	413	359	468	423	+54	-99	+35	-10
	Jain ...	5	5	2	4	...	+3	-2	+1	2	2	2	4	...	...	-2	-2	3	3	...	...	...	+3	...	+3
	Total	6,441	7,743	8,638	10,343	-1,302	-895	-1,705	-3,902	3,564	4,459	4,793	6,562	-895	-334	-1,769	-2,998	2,877	3,284	3,845	3,981	-407	-561	-136	-1,104
Kholeri	Hindu	4,854	5,236	6,455	6,313	-882	-1,219	+142	-1,959	2,314	2,751	3,417	3,279	-437	-666	+138	-965	2,240	2,485	3,038	3,034	-445	-553	+4	-994
	Musalman	1,676	1,854	2,071	2,095	-179	-217	-24	-420	839	949	1,056	1,134	-110	-107	-78	-295	835	905	1,015	961	-69	-119	+54	-125
	Jain	9	22	9	6	-13	+13	-3	+3	4	10	5	4	-6	+5	+1	...	5	12	4	2	-7	+8	+2	+3
	Christian	1	...	1	...	+1	-1	+1	+1	...	...	...	...	...	-1	+1	...	1	...	...	...	+1	...	...	+1
	Arya	...	13	...	...	-13	+13	...	...	...	8	...	...	-8	+8	...	...	...	5	...	...	-5	+5	...	-1
	Parsi	...	...	1	4	...	-1	-3	-4	...	...	...	3	...	...	-3	-3	...	...	1	1	...	-1	...	-1
	Total	8,039	7,125	8,537	8,418	-1,086	-1,412	+119	-2,379	3,157	3,718	4,479	4,420	-561	-761	+59	-1,263	2,882	3,407	4,058	3,998	-525	-651	+60	-1,116

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns.	PERSONS.										MALES.										FEMALES.														
	Religion.					Variation increase (+) decrease (-)					Net Variation (+) decrease (-)					Variation Increase (+) decrease (-)					Net Variation (+) decrease (-)					Variation increase (+) decrease (-)					Net Variation (+) decrease (-)				
						1911-21 1901-11 1891-1901					1911-21 1901-11 1891-1901					1911-21 1901-11 1891-1901					1911-21 1901-11 1891-1901					1911-21 1901-11 1891-1901									
	1921	1911	1901	1891		1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891						
Sambhar.	Hindu	3,959	3,700	3,547	4,139	+259	+153	-592	-180	2,161	1,989	1,861	2,289	+172	+128	-428	-128	1,798	1,711	1,686	1,850	+87	+25	-164	-152										
	Musalmar	1,771	1,746	1,787	1,955	+25	-41	-168	-184	970	948	912	1,060	+22	+36	-148	-90	801	798	875	895	+3	-77	-20	-94										
	Jain	67	71	72	79	-4	-1	-7	-12	34	40	44	46	-6	-4	-2	-12	33	13	28	33	+2	+3	-5	...										
	Christian	16	31	28	6	-15	+3	+22	+10	8	20	14	4	-12	+6	+10	+4	8	11	14	2	-3	+12	+6	...										
	Arya	2	...	-1	+1	-2	-1	+1	-2									
Mandawa	Sikh	-1	+1	-1	+1									
	Parsi	-1	+1	-1	+1									
	Animist	1	+1	+1	1	+1	+1									
	Total	5,814	5,548	5,437	6,181	+266	+111	-744	-367	3,174	2,997	2,834	3,401	+177	+163	-567	-227	2,640	2,551	2,603	2,780	+89	-52	-177	-140										
	Hindu	4,702	4,695	4,419	4,299	+7	+276	+120	+403	2,374	2,328	2,138	2,143	+46	+190	-5	+231	2,338	2,367	2,281	2,156	-39	+86	+125	+172										
Neem ka Thana	Musalman	902	834	74	635	+68	+93	+106	+267	464	421	391	332	+43	+30	+59	+132	434	413	350	303	+25	+63	+47	+135										
	Jain	4	7	5	8	-3	+2	-3	-4	2	5	3	4	-3	+2	-1	-2	2	2	2	4	...	...	-2	-2								
	Arya	22	+22	+22	10	+10	+10	12	+12							
	Total	5,630	5,536	5,165	4,942	+94	+371	+223	+688	2,850	2,754	2,532	2,479	+96	+222	+53	+371	2,780	2,782	2,633	2,463	-2	+149	+170	+317										
	Hindu	4,854	5,105	5,821	4,904	-251	-716	+917	-50	2,642	2,803	3,196	2,803	-161	-393	+393	+393	2,217	2,302	2,625	2,101	-90	-323	+524	+111										
Neem ka Thana	Musalman	679	819	900	806	-19	-82	+94	-127	372	476	516	502	-104	-40	+14	+14	302	342	384	304	-35	-42	+80	+3										
	Jain	14	23	20	23	-9	+3	-3	9	8	12	14	18	-4	-2	-4	-4	6	11	6	5	-5	+6	+1	+1										
	Total	5,547	5,946	6,741	5,733	-389	-795	+1,008	-136	3,022	3,291	3,726	3,323	-269	-435	+403	+403	2,525	2,655	3,015	2,410	-130	-360	+605	+115										

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns.	PERSONS.										MALES.										FEMALES.														
	Religion.					Variation increase (+) decrease (-)					Net variation increase (+) decrease (-)					Variation increase (+) decrease (-)					Net variation increase (+) decrease (-)					Variation increase (+) decrease (-)					Net variation increase (+) decrease (-)				
	1921	1911	1901	1891	1911-21	1901-11	1891-1901	1921	1911	1901	1891	1911-21	1901-11	1891-1901	1921	1911	1901	1891	1911-21	1901-11	1891-1901	1921	1911	1901	1891	1911-21	1901-11	1891-1901	1921	1911	1901	1891			
Lalot																																			
Hindu ...	4,942	6,143	7,350	7,452	1,211	-1,197	-102	-2,510	2,555	3,019	3,647	3,648	-464	-628	-1	-1,093	2,387	3,134	3,703	3,804	-747	-569	-101	-1,417											
Musalman	460	462	589	510	-2	-127	+79	-50	239	238	287	269	+1	-49	+18	-30	221	224	302	241	-3	-78	+61	-20											
Jain ...	99	82	191	201	+17	-103	-10	-102	58	43	96	104	+15	-53	-8	-46	41	39	95	97	-12	-56	-2	-56											
Arya ...	...	...	1	...	...	-1	+1	...	...	...	1	...	...	-1	+1	...	...	...	...	...	...	...	...	...		
Total	5,501	6,697	8,131	8,163	-1,196	-1,434	-12	-2,662	2,852	3,300	4,021	4,021	-448	-731	+10	-1,165	2,649	3,397	4,100	4,142	-748	-703	-42	-1,453											
Malpura																																			
Hindu...	3,700	4,287	4,733	6,180	-587	-446	-1,447	-2,480	1,968	2,244	2,412	3,196	-276	-168	-784	-1,228	1,732	2,043	2,321	2,984	-311	-258	-663	-1,252											
Mu-alman	1,375	1,499	1,473	1,698	-124	+26	-225	-323	720	790	780	833	-70	+10	-13	-113	655	709	693	815	-54	+16	-122	-166											
Jain ...	296	325	296	467	-29	+29	-171	-171	154	183	125	257	-29	+8	-82	-103	142	142	121	210	...	+21	-89	-68											
Animist	2	29	...	...	-27	+29	...	+2	2	13	...	...	-11	+13	...	+2	...	16	...	...	-16	+16	...	...									
Total	5,373	6,140	6,502	8,345	-767	-362	-1,843	-2,972	2,844	3,230	3,367	4,286	-386	-137	-919	-1,442	2,529	2,910	3,135	4,009	-381	-225	-374	-1,480											
Surajgarh																																			
Hindu...	4,165	4,690	4,168	4,508	-525	+522	-340	-343	1,988	2,319	2,014	2,251	-330	+304	-237	-263	2,177	2,372	2,154	2,257	-195	+218	-103	-80											
Musalman	1,171	1,300	1,075	1,043	-129	+225	+32	+128	574	642	517	505	-68	+125	+12	+69	597	658	558	538	-61	+100	+20	+59											
Jain ...	3	2	...	10	+1	+2	-10	-7	3	2	...	5	+1	+2	-5	-2	...	...	...	5	...	...	-5	-5						
Animist	10	...	...	...	+10	...	...	+10	4	...	...	...	+4	...	...	+4	6	...	...	...	+6	...	...	+6
Total	5,349	5,992	5,243	5,561	-643	+749	-318	-212	2,569	2,962	2,531	2,761	-393	+431	-230	-192	2,780	3,030	2,712	2,800	-250	+318	-88	-20											
Toda Bhim																																			
Hindu...	4,044	5,755	5,714	6,102	-1,711	+41	-388	-2,058	2,120	2,980	2,983	3,236	-81	-3	-263	-1,107	1,915	2,776	2,731	2,866	-860	+44	-135	-951											
Musalman	817	1,096	890	914	-279	+206	-24	-97	410	519	429	427	-109	+90	+2	-17	407	577	461	487	-170	+116	-26	-80											
Jain ...	30	35	25	37	-6	+10	-12	-7	16	20	10	19	-4	+10	-9	-3	14	15	15	18	-1	...	-3	-4											
Total	4,891	6,886	6,629	7,053	-1,995	+257	-424	-2,162	2,555	3,519	3,422	3,652	-964	+97	-260	-1,127	2,336	3,367	3,207	3,371	-1,031	+160	-164	1,035											

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns.	PERSONS.										MALES.										FEMALES.																																							
	Religion.					Variation increase (+) decrease (-)					Net Variation (+) decrease (-)					1911-21					1901-11					1891-1901					Variation increase (+) decrease (-)					Net Variation (+) decrease (-)																								
						1911-21					1901-11					1891-1901					1921					1911					1901					1891					1921					1911					1901					1891				
						1911-21					1901-11					1891-1901					1921					1911					1901					1891					1921					1911					1901					1891				
Singhania	Hindu ...	2,387	2,877	3,005	3,325	-490	-128	-320	-498	1,157	1,412	1,475	1,637	-480	1,230	1,465	1,530	1,688	-458	1,230	1,465	1,530	1,688	-235	1,465	1,530	1,688	-58	1,230	1,465	1,530	1,688	-458																											
	Muslim ...	2,215	2,373	2,171	576	-157	+202	-405	-360	985	1,003	957	1,113	-128	1,231	1,370	1,414	1,443	-212	1,231	1,370	1,414	1,443	-139	1,370	1,414	1,443	-229	1,231	1,370	1,414	1,443	-212																											
	Jain ...	71	18	...	...	+53	+18	...	+71	32	7	...	...	+32	39	11	...	...	+39	39	11	...	...	+28	...	...	...	...	...	...	...	...	+39											
	Total	4,674	5,268	5,176	5,901	-594	+92	-725	-1,227	2,174	2,422	2,432	2,750	-576	2,500	2,846	2,744	3,131	-631	2,500	2,846	2,744	3,131	-346	2,846	2,744	3,131	-387	2,500	2,846	2,744	3,131	-631																											
Bhupura	Hindu ...	4,022	3,211	1,652	3,996	+811	-1,441	+656	+26	2,037	1,677	2,328	2,098	-61	1,985	1,534	2,264	1,898	+87	1,985	1,534	2,264	1,898	+451	1,534	2,264	1,898	+366	1,985	1,534	2,264	1,898	+87																											
	Muslim ...	477	422	593	593	+55	-171	...	-116	242	227	293	259	-57	235	195	300	294	-59	235	195	300	294	+40	...	...	...	+6	...	...	...	...	-59																				
	Jain ...	1	...	...	1	+1	...	-1	...	1	...	...	1	-1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...								
	Total	4,500	3,633	5,245	4,590	+867	-1,612	+655	-90	2,280	1,904	2,681	2,398	-118	2,220	1,729	2,564	2,192	+28	2,220	1,729	2,564	2,192	+491	...	...	...	+372	2,220	1,729	2,564	2,192	+28																								
Bairath	Hindu ...	3,422	4,083	4,457	4,520	-661	-374	-63	-1,038	1,704	2,004	2,256	2,328	-624	1,718	2,079	2,201	2,192	-474	1,718	2,079	2,201	2,192	-122	2,079	2,201	2,192	+9	1,718	2,079	2,201	2,192	-474																											
	Muslim ...	724	798	835	864	-75	-37	-29	-141	333	363	386	378	-45	390	435	449	486	-96	390	435	449	486	-45	435	449	486	-37	390	435	449	486	-96																											
	Jain ...	325	392	345	364	-67	+47	-19	-39	143	182	164	206	-63	182	210	181	158	+24	182	210	181	158	-28	210	181	158	+23	182	210	181	158	+24																											
	Total	4,470	5,273	5,637	5,748	-803	-364	-111	-1,278	2,180	2,549	2,806	2,912	-732	2,290	2,724	2,831	2,836	-546	2,290	2,724	2,831	2,836	-434	...	...	...	-5	2,290	2,724	2,831	2,836	-546																								
Bawra	Hindu ...	3,846	4,993	5,286	5,353	-1,147	-293	-67	-1,507	2,012	2,560	2,728	2,782	-770	1,834	2,433	2,568	2,571	-73	1,834	2,433	2,568	2,571	-125	2,433	2,568	2,571	-13	1,834	2,433	2,568	2,571	-73																											
	Muslim ...	329	433	309	635	-104	-76	-126	-306	172	209	268	381	-209	167	224	241	254	-97	167	224	241	254	-67	224	241	254	-13	167	224	241	254	-97																											
	Jain ...	109	103	113	129	+6	-10	-16	-20	46	50	56	67	-21	63	53	57	62	+1	63	53	57	62	-4	53	57	62	-5	63	53	57	62	+1																											
	Christian	5	3	...	...	+2	+3	...	+5	4	1	...	...	...	...	...	...	...	...	...	...	...	...	...	-1	...	...	...	...	...	...	...	...																			
Jona Rai Singh	Total	4,289	5,532	5,908	6,117	-1,243	-376	-209	-1,828	2,234	2,820	3,052	3,230	-996	2,055	2,712	2,856	2,887	-832	2,055	2,712	2,856	2,887	-687	2,712	2,856	2,887	-31	2,055	2,712	2,856	2,887	-832																											
	Hindu ...	3,220	3,59	2,927	4,444	-139	+432	-1,517	-1,224	1,619	1,750	1,493	2,304	-685	1,601	1,609	1,434	2,140	-539	1,601	1,609	1,434	2,140	-8	1,609	1,434	2,140	-706	1,601	1,609	1,434	2,140	-539																											
	Muslim ...	582	633	541	511	-51	+92	+30	+71	321	347	286	257	+64	261	286	255	254	+7	261	286	255	254	-25	286	255	254	+1	261	286	255	254	+7																											
	Jain ...	390	426	379	694	-36	+47	-315	-304	203	214	195	366	-163	187	212	184	328	-144	187	212	184	328	-25	212	184	328	-144	...	...	...	...	-144																							
Jona Rai Singh	Animist	...	14	...	...	-14	+14	...	...	...	10	...	...	...	...	...	...	...	...	...	...	...	...	-4	...	...	...	...	...	...	...	...	...																		
	Total	4,192	4,432	3,847	5,849	-240	+585	-1,802	-1,457	2,143	2,321	1,974	2,927	-784	2,049	2,111	1,873	2,722	-873	2,049	2,111	1,873	2,722	-62	2,111	1,873	2,722	-849	2,049	2,111	1,873	2,722	-873																											

SUBSIDIARY TABLE V.—(Contd.)

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of town.	PERSONS.										MALES.										FEMALES.												
	Religion.					Variation increase (+) decrease (-)					Net Variation (+) decrease (-)					Variation increase (+) decrease (-)					Net Variation (+) decrease (-)					Variation increase (+) decrease (-)							
	1921	1911	1901	1891		1911-21	1901-11	1891-1901		1891-1901	1911-21	1901-11	1891-1901		1891-1901	1911-21	1901-11	1891-1901		1891-1901	1911-21	1901-11	1891-1901		1891-1901	1911-21	1901-11	1891-1901		1891-1901	1911-21	1901-11	1891-1901
Net Variation (+) decrease (-)	1891-1901	1901-11	1911-21	1921	1891-1901	1901-11	1911-21	1921	1891-1901	1901-11	1911-21	1921	1891-1901	1901-11	1911-21	1921	1891-1901	1901-11	1911-21	1921	1891-1901	1901-11	1911-21	1921	1891-1901	1901-11	1911-21	1921	1891-1901	1901-11	1911-21	1921	1891-1901
Unaria	Hindu ...	3,089	3,646	3,595	4,542	-557	+123	-77	-511	+51	-947	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Musalman	765	642	489	678	+123	-77	-511	-680	+151	-1,267	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Jain ...	248	325	377	508	-77	-511	-680	-680	+151	-1,267	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Total	4,102	4,613	4,461	5,728	-511	-680	-680	-680	+151	-1,267	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
Nowai	Hindu...	3,231	3,861	3,710	5,000	-630	+37	-95	-680	+151	-1,267	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Musalman	476	439	318	375	+37	-95	-680	-680	+151	-1,267	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Jain ...	335	430	404	457	-95	-680	-680	-680	+151	-1,267	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Total	4,042	4,730	4,432	5,832	-688	-680	-680	-680	+151	-1,267	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
Naraina	Hindu...	2,870	4,273	4,332	3,779	-1,403	-59	-31	-1,403	+553	-947	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Musalman	779	786	817	1,116	-7	-31	-31	-7	-947	-189	-131	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Jain ...	104	125	117	128	-21	+8	+6	-21	-947	-189	-131	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
	Christian	1	6	...	...	-5	+6	...	-5	-947	-189	-131	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719		
	Arya ...	4	...	...	...	+4	...	...	+4	-947	-189	-131	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719	
	Total	3,758	5,190	5,266	5,071	-1,432	-76	...	-1,432	+195	-947	-189	-131	-1,267	-1,453	1,614	1,872	1,844	2,348	-258	-734	1,475	1,774	1,751	2,194	-299	+23	-443	-719				
Amber	Hindu ...	3,001	+3,001	+3,001			
	Musalman	673	+673	+673			
	Jain ...	15	+15	+15			
	Total	3,689	+3,689	+3,689			
Machhapur	Hindu	3,018	1,732	4,005	3,595	-1,286	-2,273	+410	-1,286	+410	-1,286	-2,273	+410	-1,286	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Musalman	654	362	1,027	1,049	+292	-645	-22	+292	-645	-22	-645	-22	+292	+3,001	1,660			
	Total	3,672	2,094	5,032	4,644	-1,578	-2,938	+388	-1,578	+388	-1,578	-2,938	+388	-1,578	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Hindu	3,018	1,732	4,005	3,595	-1,286	-2,273	+410	-1,286	+410	-1,286	-2,273	+410	-1,286	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Musalman	654	362	1,027	1,049	+292	-645	-22	+292	-645	-22	-645	-22	+292	+3,001	1,660			
	Total	3,672	2,094	5,032	4,644	-1,578	-2,938	+388	-1,578	+388	-1,578	-2,938	+388	-1,578	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Hindu	3,018	1,732	4,005	3,595	-1,286	-2,273	+410	-1,286	+410	-1,286	-2,273	+410	-1,286	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Musalman	654	362	1,027	1,049	+292	-645	-22	+292	-645	-22	-645	-22	+292	+3,001	1,660			
	Total	3,672	2,094	5,032	4,644	-1,578	-2,938	+388	-1,578	+388	-1,578	-2,938	+388	-1,578	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Hindu	3,018	1,732	4,005	3,595	-1,286	-2,273	+410	-1,286	+410	-1,286	-2,273	+410	-1,286	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Musalman	654	362	1,027	1,049	+292	-645	-22	+292	-645	-22	-645	-22	+292	+3,001	1,660			
	Total	3,672	2,094	5,032	4,644	-1,578	-2,938	+388	-1,578	+388	-1,578	-2,938	+388	-1,578	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Hindu	3,018	1,732	4,005	3,595	-1,286	-2,273	+410	-1,286	+410	-1,286	-2,273	+410	-1,286	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Musalman	654	362	1,027	1,049	+292	-645	-22	+292	-645	-22	-645	-22	+292	+3,001	1,660			
	Total	3,672	2,094	5,032	4,644	-1,578	-2,938	+388	-1,578	+388	-1,578	-2,938	+388	-1,578	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Hindu	3,018	1,732	4,005	3,595	-1,286	-2,273	+410	-1,286	+410	-1,286	-2,273	+410	-1,286	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Musalman	654	362	1,027	1,049	+292	-645	-22	+292	-645	-22	-645	-22	+292	+3,001	1,660			
	Total	3,672	2,094	5,032	4,644	-1,578	-2,938	+388	-1,578	+388	-1,578	-2,938	+388	-1,578	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Hindu	3,018	1,732	4,005	3,595	-1,286	-2,273	+410	-1,286	+410	-1,286	-2,273	+410	-1,286	-1,313	2,077	3,255	3,289	2,668	-1,178	-591	1,681	1,935	1,977	2,403	-254	-42	-426	-722				
	Musalman	654	362	1,027	1,049	+292	-645	-22	+292	-645	-22	-645	-22	+292	+3,001	1,660			
	Total	3,672	2,094	5,032	4,644	-1,578	-2,938	+388	-1,578	+388	-1,578	-2,938	+388																				

Variation of population in towns by sex and religion during the last 4 Censuses.

Name of towns	PERSONS.				MALES.				FEMALES.			
	Religion	1921	1911	1901	1891	Variation increase (+) decrease (-)			Variation increase (+) decrease (-)			Net Variation (+ or -) 1891-1921
						1921-21	1901-11	1891-1901	1921	1911	1901	1891
Bamnanwale	Hindu	3,491	4,061	5,046	5,458	-770	-985	-412	-2,67	-2,67	-2,67	-2,67
	Musalman	139	176	211	276	-37	-38	-62	-137	-137	-137	-137
	Jain	75	55	34	72	+20	+21	-38	+3	+3	+3	+3
	Total	3,505	4,292	5,294	5,806	-787	-1,002	-512	-2,301	-2,301	-2,301	-2,301
(Bharu)	Hindu	2,711	3,09	3,667	5,875	-298	-658	-2,208	-3,164	-3,164	-3,164	-3,164
	Musalman	679	783	936	1,578	-104	-155	-610	-899	-899	-899	-899
	Jain	96	147	287	417	-51	-10	-120	-321	-321	-321	-321
	Arwa Sikh	...	2	...	...	-2	+2	...	...	...	...	...
Saind.	Anniat	...	8	...	...	-8	+8	...	...	...	...	...
	Total	3,487	3,949	4,902	7,370	-462	-953	-2,968	-4,383	-4,383	-4,383	-4,383
	Hindu	1,864	2,458	2,798	6,045	-504	-340	-327	-4181	-4181	-4181	-4181
	Musalman	248	342	435	493	-94	-93	-58	-245	-245	-245	-245
Lauhar.	Jain	...	6	24	44	+2	-16	-20	-36	-36	-36	-36
	Total	2,120	2,806	3,257	6,582	-686	-451	-3,325	-4,462	-4,462	-4,462	-4,462
	Hindu	...	...	...	4,697	...	...	-4697	-4,697	-4,697	-4,697	-4,697
	Musalman	...	...	...	326	...	...	-326	-326	-326	-326	-326
Bhandarez.	Jain	...	...	...	303	...	...	-303	-303	-303	-303	-303
	Total	...	...	...	5,326	...	...	-5,326	-5,326	-5,326	-5,326	-5,326
	Hindu	...	...	...	5,261	...	...	-5,260	-5,260	-5,260	-5,260	-5,260
	Musalman	...	...	...	198	...	...	-198	-198	-198	-198	-198
Lauhar.	Jain	...	...	...	15	...	...	-15	-15	-15	-15	-15
	Total	...	...	...	5,473	...	...	-5,473	-5,473	-5,473	-5,473	-5,473
	Hindu	...	...	...	5,473	...	...	-5,473	-5,473	-5,473	-5,473	-5,473
	Musalman	...	...	...	198	...	...	-198	-198	-198	-198	-198
Bhandarez.	Jain	...	...	...	15	...	...	-15	-15	-15	-15	-15
	Total	...	...	...	5,473	...	...	-5,473	-5,473	-5,473	-5,473	-5,473
	Hindu	...	...	...	5,473	...	...	-5,473	-5,473	-5,473	-5,473	-5,473
	Musalman	...	...	...	198	...	...	-198	-198	-198	-198	-198

* Javan and Bhundarez were not treated as towns at the time of the Censuses of 1921, 1911, 1901, so the figures for the said years are not posted in this Table.

Variation of population in the City of Jaipur by wards, sex and religion during the last 4 Censuses.

Name of ward.	PERSONS.										MALES.										FEMALES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																					
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Variation of population in the City of Jaipur by wards, sex and religion during the last 4 Censuses.

Name of ward.	PERSONS.										MALES.										FEMALES.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
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SUBSIDIARY TABLE VII.

Distribution of population by sex and main religion of Jaipur City by wards, (Chaukariwar) for the Census of 1921.

Names of Chaukaries (wards).	POPULATION.				HINDE.				MUSALMAN.				JAIN.			
	Persons.		Males.		Persons.		Males.		Persons.		Males.		Persons.		Males.	
	3	4	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1																
Sarhad ...	1,582	1,022	560	738	477	284	193	...	...	...	...	...	...	...	...	...
Poorani Basti...	13,405	6,886	6,519	6,052	1,134	774	660	95	47	48	...	...	...	...	...	...
Topkhana Des...	14,723	7,500	7,223	5,642	3,246	1,674	1,572	203	170	133	...	...	...	...	...	...
Modikhana ...	6,650	3,429	3,221	2,108	824	455	369	1,688	866	822	...	...	...	...	...	...
Bisheshvarjee ...	7,783	4,019	3,761	3,040	985	524	461	812	430	382	...	...	...	...	...	...
Ghat Darwaza	15,138	7,769	7,369	4,178	3,882	2,070	1,912	2,917	1,511	1,446	...	...	...	...	...	...
Topkhana Hazoori	10,251	5,183	5,068	2,113	6,033	3,031	3,002	78	39	39	...	...	...	...	...	...
Ram Chanderjee	12,545	6,528	6,017	3,327	5,961	3,120	2,841	161	81	80	...	...	...	...	...	...
Gangapol ...	3,942	2,106	1,836	1,505	1,135	598	537	3	3	...	...	...	...	...	...	...
Bazarhai ...	7,203	4,014	3,189	2,185	3,274	1,778	1,496	77	48	29	...	...	...	...	...	...
Brahmapuri ...	991	490	504	488	2	2	...	...	...	...	...	...	...	...	...	...
Hawali Shahr Sharqi	2,614	1,376	1,238	948	775	425	359	3	3	...	...	...	...	...	...	...
" Shumali	845	451	394	367	135	64	71	...	...	...	...	...	...	...	...	...
" Garbi	13,437	7,814	6,623	5,547	3,832	2,156	1,696	62	47	15	...	...	...	...	...	...
Railway ...	1,798	1,192	695	628	804	524	280	14	30	13	...	...	...	...	...	...
Total Hawali Shahr Garbi.	16,336	9,006	6,229	6,175	4,066	2,050	1,976	106	77	28	...	...	...	...	...	...
Hawali Shahr Januli	7,267	4,663	2,694	3,121	2,359	1,449	909	27	19	8	...	...	...	...	...	...
Grand Total	120,307	64,382	55,826	42,007	35,177	18,928	16,249	6,309	3,204	2,076	...	...	...	...	...	...

Distribution of population by sex and main religion of Jaipur City by wards, (Chaukariwar) for the Census of 1921.

SUBSIDIARY TABLES

Names of Chaukaries (wards).	CHRISTIAN.			AHYA.			SIKH.			PARSI.			BRAHMO SAMAJIST.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sarhad ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Poorani Basti ...	16	8	8	10	5	5	...	...	...	...	...	...	...	...	...
Topkhana Des...	14	3	11	17	11	6	...	...	...	...	...	...	...	...	...
Modikhana ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bisheshvarjee...	8	5	3	...	...	...	39	20	19	...	...	...	...	...	...
Ghat Darwaza...	...	...	...	34	10	24	...	...	...	...	...	...	...	...	...
Topkhana Hazoori	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ram Chanderjee	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gangapol ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bazarhai ...	2	1	1	5	2	3	...	...	...	...	...	...	...	...	...
Brahmapuri ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hawali Shahr Sharqi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" Shumali ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" Garbi ...	109	56	53	...	...	...	5	3	2	7	4	3	2	1	1
Railway ...	12	8	4	...	...	...	3	2	1	...	...	...	...	...	...
Total Hawali Shahr Garbi.	121	64	57	...	...	...	8	5	3	7	4	3	2	1	1
Hawalia Shahr Janabi ...	20	14	6	...	...	...	...	...	...	...	...	...	...	...	...
Grand Total	181	95	86	66	28	38	47	25	22	7	4	3	2	1	1

SUBSIDIARY TABLE VIII.

Distribution of population by sex and main religion of Jaipur City by wards (Chaukariwar) for the Census of 1911.

Names of Chaukaries.	POPULATION.			HINDU.			MUSALMAN.			JAIN.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	2	3	4	5	6	7	8	9	10	11	12	13
1												
Sarhad ...	1,139	1,412	2,027	3,577	1,270	2,307	831	541	320	1	1	...
Poorani Basti...	11,719	7,441	7,297	13,356	6,764	6,594	1,255	679	576	162	56	95
Tophkhana Des ..	16,414	9,229	4,164	12,142	6,211	6,231	1,532	1,809	1,723	415	224	191
Modikhana ...	7,589	3,425	4,784	1,533	2,225	2,306	1,624	524	461	2,632	1,014	1,019
Bishethvarjee ...	9,164	4,623	4,766	6,977	3,454	3,523	1,250	725	524	874	479	395
Ghat Darwaza	14,212	9,141	9,071	10,220	4,416	5,134	1,419	2,243	2,150	3,300	1,590	1,711
Tophkhana Huzoori	11,213	5,291	5,619	1,874	2,431	2,443	6,216	3,421	3,125	93	12	51
Ram Chandrajji	15,062	7,643	7,419	7,784	3,657	3,526	7,653	3,424	2,959	774	172	114
Gangapal ...	5,124	2,622	2,502	1,065	1,892	1,725	1,423	511	718	15	4	11
Ranchari ...	4,157	1,924	3,131	3,511	2,511	1,000	3,100	1,949	1,140	136	97	16
Brahmapuri ...	1,443	718	725	1,437	712	725	9	6	...	...	...	...
Hawali Shahr Sharji	3,478	1,741	1,736	2,449	1,212	1,237	999	161	836	...	...	...
" " Sharnali	717	362	354	734	382	352	8	4	4	3	3	3
" " Gauri	11,016	5,365	5,650	8,080	3,177	3,907	1,659	1,921	1,234	37	27	...
Railway ...	606	454	312	457	221	174	171	115	56	...	...	...
Total Hawali Shahr Garbi.	13,310	7,650	6,048	9,449	4,802	4,646	3,642	2,037	1,606	35	35	5
Hawali Shahr Jsa ibi	7,914	4,775	3,173	5,761	3,441	2,320	2,407	1,110	1,291	7	25	13
Grand Total ...	107,004	70,817	66,351	91,470	44,022	44,504	32,644	19,773	17,500	7,503	3,683	3,610

Distribution of population by sex and main religion of Jaipur City by wards (Chaukariwar) for the Census of 1911.

Names of Chaukaries.	CHRISTIAN.			ANIMIST.			ARYA.			PARSI.			SIKH.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Sarhad ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Poorani Basti ...	23	12	11	...	...	...	12	6	6	...	...	...	...	...	...
Topkhana Des ...	2	1	1	...	...	...	23	11	12	...	...	...	...	...	...
Modikhana ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bisheshvarjee...	...	...	...	...	...	...	...	...	...	...	...	...	106	52	54
Ghat Darvaza...	...	...	...	...	...	...	33	13	20	...	...	...	...	...	...
Topkhana Hazoori	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ram Chanderjee	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Gangapol ...	19	12	7	...	...	...	...	...	...	...	...	...	...	...	...
Bazarhai ...	3	2	1	...	...	...	...	...	...	4	4	...	...	...	...
Brahmapuri ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hawali Shahr Sarqi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" Shumali ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" Garbi ...	127	67	60	...	...	...	...	...	...	15	6	9	12	8	4
Railway	18	11	7	...	...	...	7	4	3	...	...	...	...	...	...
Total Hawali Shahr Garbi.	145	78	67	...	...	...	7	4	3	15	6	9	12	8	4
Hawali Shahr Janubi ...	50	35	15	...	...	...	7	5	2	...	...	...	...	...	...
Grand Total	242	140	102	...	...	...	82	39	43	19	10	9	118	60	68

CHAPTER V.

Age.

Data for discussion.

The following Subsidiary Tables form the basis upon which the remarks about age are based. These tables have been compiled from Imperial Table VII.

1. Subsidiary Table I illustrates the age distribution by one lakh of each sect by annual periods.

2. Subsidiary Table II gives age distribution of 10,000 of each sex in each religion.

3. Subsidiary Table III gives age distribution of one thousand of each sex in certain castes.

4. Subsidiary Table IV gives the proportion of children under 12, and of persons of over 40 to those aged 15 to 40 in certain castes; also of married females aged 15 to 40 per hundred females.

5. Subsidiary Table V gives proportion of children under 10, and of persons aged 60 and over to those aged 15 to 40; also of married females aged 15 to 40 per hundred for the whole State and districts.

5A. Subsidiary Table VA gives proportion of children under 10 and of persons over sixty to those aged 15 to 40 in certain religions; also of married females aged 15 to 40 per hundred females for the whole State in main religions.

6. Subsidiary Table VI shows variation in population at certain age periods.

7. Subsidiary Table VII gives reported birth and death rates by sex for the City and the State.

8. Subsidiary Table VIII gives reported death-rate by sex and age in decade, and in selected years per mille, being at same age according to the Census in 1911 for the City and the State.

9. Subsidiary Table IX gives reported deaths from certain diseases per mille of the total population in the State and the City.

Introductory.

The statistics of age are undoubtedly very interesting and important. It is necessary to mention here that the age returns and vital statistics are far from being complete and correct.

The following facts regarding how the figures for births and deaths are collected may be of some interest.

In the City of Jaipur the sweepers attached to the houses report the birth of a child to the Municipality, and these figures are sent to the Sanitary Department where they are registered.

The deaths in the City are recorded at the gates. They are reported to the Sanitary Department with the causes of death. The Inspector of the Sanitary Department on his round in the City verifies the returns of deaths as well as causes of deaths.

In the districts of the State the figures of births and deaths are collected by the Patwaris and Patels, who communicate them to District

Officials, through Police Officers. The District Officials then send them on to Sanitary Department.

It may be easily surmised that no systematic and organised agency exists to collect birth and death figures, nor people have yet come to know how important these statistics are to devise means to lower death rate in certain areas, when the causes of death are accurately ascertained.

In many families the superstition prevails to suppress the news of male births. They fear lest the news of birth of a son, if communicated to others, may be attended with evil. It is for this reason that in the City, the Municipality has made the sweepers responsible for the reports of births to be communicated to the Municipality. The sweepers, thus without the knowledge of their masters, are able to report what would in most cases remain a secret otherwise.

The causes of deaths are also very often not correctly reported. In many cases poor people are generally ignorant as to what brought about the death of the deceased.

In certain cases the suppression of the cause of death is intentional and deliberate.

Our discussion of the subject of returns, relating to births and deaths is based on figures obtained from the Sanitary Department of the Jaipur State.

The instructions to the enumerators regarding the enquiries for age were :—

**The nature
of the returns
of age.**

Column 7 of the Schedule.

Age:—Enter the age which each person will be on 18th March 1921.

2. Enter the number of years actually completed.

3. If an infant has not completed twelve months of life enter the word "infant."

In discussing how far the age statistics are reliable and accurate, it is deemed desirable to make a brief statement as to what the general practice is when any person is asked regarding his age.

There is no doubt that replies to a question as to what the age of a person is, will always be from guess, or what comes uppermost in his mind at the moment.

Experience shows that many persons do not know their ages, specially among the lower classes, whose parents even cannot tell exactly when the child was born.

They very often associate the birth with some important event, which took place at a certain time, and thus leave it to others to calculate what the age would be.

In many cases there is a superstition against disclosing the exact age. If such persons are asked to give their age they generally keep silence, and wait to hear from the person who makes enquiries, what he guesses the age to be. On hearing from him the result of the guess they at once say "yes," thus evading to give their true age, and avoid telling it themselves.

Old persons generally overstate their age in order to be esteemed more venerable and respectful.

Amongst the majority of the people specially illiterates there is decidedly a real ignorance about the age. They neither keep any horoscopes nor their parents ever care to keep them informed on this subject.

Women, as a rule, who are young and unmarried will always invariably show themselves younger than what they actually are.

The same is the case with widowers and adults who, being advanced in age and bachelors, never give out the correct age. They are under the impression that if it is once known that they are not young, there is every likelihood of their remaining unmarried.

There is besides a general tendency amongst all classes of people to tell the age in multiples of five, and very often in figures ending in zeros and even numbers.

Considering the facts enumerated above, it cannot be definitively said that the age statistics are thoroughly accurate. There is no doubt that they are not in all cases incorrect.

Literate young and old know their age, and even youngsters attending schools are not ignorant of their age, because at the time of the admission into schools they have to give their age to be entered in the admission register.

The subjoined table, compiled from actuary table VII, (a special table) illustrates the generally admitted truth, of stating the ages in figures which are 5, or multiples of five.

For elucidating this fact in the Jaipur State, we have taken the Hindu population of Tehsil Bairath.

Statement showing concentration of population at ages 5 or multiples of 5 and zeros.

	Males.	Females.
No. of persons between the ages 23 to 62 years returning ages at multiples of five.		
76,217 ...	36,764	39,453
One-fifth of the total number of persons of all ages between the years 23 and 62 inclusive.		
18,110 ...	8,902	9,208
Index of concentration per cent., that number reported as multiples of five forms of $\frac{1}{5}$ of total number aged 23 to 62 inclusive.		
421 ...	413	428

From the figures detailed above it is evident that persons generally give their age figures as multiples of five.

Sundborg, the Swedish statistician, holds "that in all the western countries, the number of persons aged 15 to 50, is uniformly about half the total population and that any variation which occurs in age distribution takes place in the other two main groups 0 to 15 and 50 and over. Where the population is growing the number in the former is much greater than in the latter but where it is stationary the numbers in the two groups approach equality." (India Report 1911, para. 206, page 149).

To examine the theory described above an abstract table is given below:—

Age period.		No. per 10,000.		
(i)	0—15	...	...	... 3,706
(ii)	15—50	...	...	... 4,993
(iii)	50 and over	...	...	... 1,301

This table very vividly confirms the Swedish statistician's theory that at the age period 15 to 50, we have almost half the total population enumerated shown in this abstract. The Census Commissioner for India considers that in India men over forty begin to get old and lose their productive faculty. He has, therefore, adopted the age period 15 to 40 in tabulating the age statistics instead of 15 to 50.

Variation in
population at
certain age
periods.

The Subsidiary Table VI gives details illustrating the variation in population since 1891, at certain age periods for the Jaipur City and the State.

An abstract of the same is given for the State since 1911.

All ages	...	...	...	.. —11·3
0 to 9	...	...	...	... —5·0
10 to 14	...	...	...	... +1·5
15 to 39	...	...	...	... —17·1
40 to 59	...	...	...	... —14·7
60 and over	...	...	...	... —6·2

We observe there is a considerable decrease at the age period 15 to 39, which has been acknowledged to be the period when reproduction takes place on a very high scale. This is not a very satisfactory condition, and the decrease seems to have been the result of a number of causes such as epidemics, which attack fatally persons in the prime of life.

The mean age.

This subject is illustrated in Subsidiary Table II, which gives age distribution per 10,000 by sex and religion, and the mean age.

A comparative abstract from this table is given below for the decade 1911 and 1921:—

All Religions.				Males.	Females.
	1911 ...	...	...	22·3	20·1
	1921 ...	...	...	25·6	25·7
Hindu.	1911 ...	...	...	22·7	20·1
	1921 ...	...	...	25·6	25·7
Musalman.	1911 ...	...	...	19·9	20·5
	1921 ...	...	...	25·5	25·1
Jain.	1911 ...	...	...	22·4	20·0
	1921 ...	...	...	28·2	28·0
Animist	1911 ...	...	...	22·9	21·8
	1921 ...	...	...	21·3	21·2
Christian.	1911 ...	...	...	22·0	20·4
	1921 ...	...	...	24·8	23·1
Arya.	1911 ...	...	...	24·6	13·6
	1921 ...	...	...	25·7	25·2
Sikh.	1911 ...	...	...	23·4	18·4
	1921 ...	...	...	31·4	27·6
Parsi.	1911 ...	...	...	16·7	11·7
	1921 ...	...	...	13·3	12·6
Jew.	1911 ...	...	...	4·0	6·0
	1921 ...	...	...	11·2	9·3
Brahmo.	1911 ...	...	...	6·2	6·2
	1921 ...	...	...	7·5	7·5

In discussing this subject it will be desirable to say what the term mean age indicates. It refers to the average age of persons who were alive on the date of the Census and not to the mean duration of life. It may signify the mean duration of life where the births and deaths exactly balance one another.

In a population where the number of children is large, the mean age of the living will be less than it would be where the number of children is small.

It is, therefore, evident from the figures detailed above that there was a considerable decrease of the number of children during the decade ending in 1921.

Age Distribution by Caste.	Proportion per thousand of each sex in certain castes.					
	0—5		5—12		12—15	
	Males.	Females	Males.	Females	Males.	Females.
		<i>Well-to-do Classes.</i>				
Brahman ...	103	114	184	169	59	46
Kayasth ...	106	110	167	164	60	52
Rajput ...	94	81	178	131	62	39
Mahajan ...	112	117	187	177	63	49
		<i>Labouring Classes.</i>				
Balai ...	119	139	204	195	55	43
Bhangi ...	129	149	224	204	62	45
Chamar ...	134	155	218	205	58	48
Dhobi ...	127	127	185	188	54	47

An examination of the Table given above discloses the fact that the labouring classes when compared with the well-to-do classes of the same age show a large number of children. This is due mostly to the practice of widow marriage prevalent amongst them, as well as to the greater fecundity characterising these classes.

Caste.	NUMBER PER MILLE AGED			
	15—40		40 and over.	
	Males.	Females.	Males.	Females.
		<i>Well-to-do classes</i>		
Brahman ...	391	386	263	285
Kayasth ...	393	405	274	269
Rajput ...	391	423	275	326
Mahajan ...	385	397	253	260
		<i>Labouring classes.</i>		
Balai ...	387	389	235	234
Bhangi ...	381	403	204	199
Chamar ...	382	380	208	212
Dhobi ...	403	404	231	234

Figures noted above indicate a very remarkable situation as regards age. We find that the labouring classes have a smaller span of life, they do not live to a long age, very likely due to the fact that the hard labour which they have to undergo causes a great strain on their physique, so there is a general nervous breakdown. They get no nourishing food to compensate for the loss of energy and vitality caused by overwork.

Proportion of children of both sexes per 100 married females at ages 15 to 40. Fecundity by Religion.

		1921	1911	1901
Hindu	...	169	138	103
Musalman	...	164	146	134
Animist	...	218	166	105

It would be desirable to state here that the period of age 15 to 40 has been specially selected for illustration because this is the age period when reproduction takes place for the most part as vitality or generative function is most active at this age

The statement given above shows the number of children amongst the chief classes per 100 married females.

We see that the proportion of children is highest amongst the Animists in the decades 1911 and 1921. It was the lowest in 1901 because there prevailed in 1900 the greatest famine which devastated a number of lives, and the poor people were chief sufferers.

The proportion of children amongst Animists is naturally highest because marriages amongst them take place generally when the couple have attained a mature age and widow marriages also contribute largely to the excess of children amongst them.

The Musalmans show a higher percentage of children in 1921 when compared with years 1901 and 1911.

All the three main religions show a greater fecundity in 1921 when compared with the two previous decades.

Subsidiary Table IV-A shows the proportion of children under 12 to married females between ages 15 to 40 by caste. Fecundity by Caste

An examination of this table shows that the Raibari caste has got the lowest proportion of children which is 163, while the Bambhi show the highest proportion which is 275 per 100 married females.

Subsidiary Table V-A shows the proportion of persons aged 60 and over per 100, aged 15 to 40.

We find that the longevity of life is more pronounced among Musalman males and females. It is the highest amongst them throughout the last three decades. It is due mainly to the absence of early marriage amongst them.

Another point worthy of notice is that the females generally live longer than males amongst all classes.

Males, being generally the earners of bread, have to do a more exacting work, attended with all kinds of anxieties than their female partners.

Birth rate.

It has been previously mentioned that the registration of births and deaths is far from being accurate in the mofussil while those of the City are to some extent reliable.

We have, therefore, in treating the subject decided to base our observations on the statistics relating to the City.

Subsidiary Tables VII and VIII Rajputana show the number of births and deaths per 1,000 of total population of 1911.

We find that the highest birth rate occurs in Jaipur City. In 1912, it is 31·78, while in 1920 it is lowest, *i. e.*, 19·9. The visitations of plague and influenza claimed many victims and the birth rate began to fall greatly after the year 1917.

We now come to an examination of the death rate during the decade. Of the ten years, 1911 to 1920 for which statistics have been compiled, the years 1912, 1917, and 1918 show a very high mortality, because of the ravages of epidemic diseases.

The years 1915, 1916 and 1920 were the only favourable years when the death rate was comparatively low.

Death rate by age and sex.

Subsidiary Table IX gives particulars on this subject which show that mortality amongst children between 0-4 is highest specially amongst male children which confirms the general belief that females from their very birth possess greater power of resistance to the attacks of diseases than the males. Mortality amongst males in ages above sixty is 65·1 per mille.

Vital statistics and seasons.

The Medical Department of the Jaipur State has furnished a Statement showing deaths for every month during the decade 1911 to 1920. We find that the months, when mortality is highest owing to the prevalence of disease, are October, November, and December months when the rains cease and the advent of winter commences. The months of February, June, and July show a low death rate.

SUBSIDIARY TABLE I (Rajputana I.)

Age distribution by annual periods and per 100,000 of each sex of Hindus and Musalmans in selected Urban and Rural areas.

Age.	URBAN POPULATION (CHAUKARI PURANI BASTI OF JAIPUR CITY.)				RURAL POPULATION (TAHSIL BAIRATH.)				Remarks.
	Hindus.		Musalmans.		Hindus.		Musalmans.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
Total ...	100,000	100,000	100,000	100,000	100,000	100,000	100,000	100,000	
0 ...	1,751	1,863	3,101	1,667	2,766	2,969	2,513	4,219	
1 ...	1,239	1,501	1,163	3,333	1,790	1,882	1,530	2,250	
2 ...	1,404	1,604	1,938	2,727	2,188	2,500	1,421	1,969	
3 ..	1,751	1,742	2,455	2,424	2,311	2,743	2,513	2,673	
4 ...	1,471	1,104	1,938	2,727	2,398	2,714	1,202	1,547	
5 ...	1,900	1,863	3,101	2,272	3,768	3,426	3,716	3,516	
6 ...	1,471	1,363	1,552	1,667	2,535	2,384	2,623	1,547	
7 ...	1,371	1,897	1,163	2,424	2,492	2,607	2,623	2,812	
8 ...	2,132	1,983	2,196	2,575	2,423	2,265	2,842	2,954	
9 ...	1,570	1,897	2,713	1,667	2,333	2,174	3,169	3,094	
10 ...	2,644	2,291	4,910	3,333	4,879	4,271	4,809	4,079	
11 ...	1,553	1,183	1,421	1,818	1,584	1,553	1,967	2,532	
12 ...	2,709	1,655	2,713	2,727	2,532	2,129	2,951	1,688	
13 ..	1,801	1,707	1,292	1,212	1,873	1,672	1,749	2,110	
14 ...	1,272	880	1,292	1,667	1,107	820	1,202	1,266	
15 ...	3,668	3,070	3,876	2,879	5,031	4,192	5,574	4,219	
16 ...	1,702	1,949	1,809	1,515	1,436	1,268	1,093	985	
17 ...	843	724	517	758	622	412	328	703	
18 ...	1,950	1,707	1,938	1,818	1,439	1,174	1,421	1,828	
19 ...	691	552	1,034	607	691	655	765	562	
20 ...	5,469	7,106	4,652	7,727	5,049	6,074	4,153	5,767	
21 ...	562	259	775	152	481	387	874	562	
22 ...	1,768	1,635	1,938	2,424	1,389	1,359	1,093	1,406	
23 ...	529	431	129	...	371	321	437	141	
24 ...	512	396	388	152	242	325	...	141	
25 ...	7,072	7,692	7,364	5,757	6,119	6,923	7,541	7,877	
26 ...	694	379	646	...	467	399	984	141	
27 ...	578	500	646	454	405	268	656	...	
28 ...	711	586	775	607	550	502	437	281	
29 ...	364	362	129	454	268	284	328	...	
30 ..	8,790	9,883	8,140	9,849	6,943	7,882	7,104	6,892	
31 ..	297	224	..	...	282	329	219	...	
32 ...	843	448	258	454	784	593	656	281	
33 ...	182	103	129	454	177	136	1,093	...	
34 ...	231	121	258	152	163	152	...	281	
35 ...	4,907	4,000	3,876	3,636	4,640	4,839	3,060	3,656	
36 ...	418	...	646	454	354	268	109	281	

SUBSIDIARY TABLE I (Rajputana I.)—(Contd.)

Age distribution by annual periods and per 100,000 of each sex of Hindus and Musalmans in selected Urban and Rural areas.—(Contd.)

Age.	URBAN POPULATION (CHAUHARI PURANI BASTI OF JAIPUR CITY.)				RURAL POPULATION (TAHSIL BAIRATH.)				Remarks
	Hindus		Musalmans.		Hindus.		Musalmans.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
37 ...	248	259	129	...	224	255	109	281	
38 ...	248	224	129	303	250	198	109	...	
39 ...	149	207	...	...	108	185	...	281	
40 ...	9,484	9,969	6,977	9,091	5,786	6,280	6,557	6,751	
41 ...	264	138	258	...	304	251	109	1,125	
42 ..	413	207	775	...	506	280	169	141	
43 ...	149	34	...	...	123	70	219	...	
44 ...	132	103	129	...	231	325	219	141	
45 ...	3,024	3,053	3,359	1,970	3,190	2,891	2,842	3,094	
46 ...	297	52	258	...	174	115	219	141	
47 ...	231	155	129	152	163	189	328	141	
48 ...	297	69	129	152	159	111	109	422	
49 ...	132	52	...	...	80	86	109	...	
50 ...	7,402	8,399	6,202	5,606	4,759	5,074	5,355	6,188	
51 ...	66	86	...	152	246	160	328	281	
52 ...	347	155	388	303	322	165	...	141	
53 ...	83	121	...	...	90	42	...	281	
54 ...	99	103	129	...	87	45	...	...
55 ...	1,471	1,155	1,163	1,061	1,580	1,248	1,749	422	
56 ..	83	17	258	..	134	95	...	...
57 ...	83	...	...	...	87	111	109	141	
58 ...	83	121	129	...	72	37	...	...
59 ...	17	52	...	...	25	42	...	...
60 ...	4,180	4,950	2,843	4,242	3,747	4,316	4,481	3 516	
61 ...	99	69	...	152	134	124	...	141	
62 ...	116	34	...	...	166	124	109	...	
63 ...	...	69	129	...	43	42	219	281	
64 ...	17	17	129	...	54	13	...	...
65 ...	479	500	258	454	618	544	765	281	
66 ...	83	17	129	...	51	37	...	...
67 ...	33	17	388	152	40	21	...	...
68 ...	33	17	...	...	14	4	...	141	
69 ...	...	...	129	...	11	17	...	...
70 ...	691	983	1,350	757	872	1,079	874	985	
71 ...	33	...	...	...	14	25	...	...
72 ...	66	17	...	...	29	...	...	...
73 ...	33	17	...	...	...	...	...	...
74 ...	17	...	...	...	...	...	...	...

SUBSIDIARY TABLE I (Rajputana I).—(Contd.)

Age distribution by annual periods and per 100,000 of each sex of Hindus and Musalmans in selected Urban and Rural areas.—(Contd.)

Age.	URBAN POPULATION (CHAUKARI PURANI BASTI OF JAIPUR CITY.)				RURAL POPULATION (TAHSIL BAIRATH.)				Remarks.
	Hindus		Musalmans.		Hindus.		Musalmans.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
75	182	86	129	152	116	152	109	141	
76	129	...	7	17	...	...
77	33	.	129	...	32	21	..	...
78	17	34	...	...	14	8	...	...
79	8	...	...
80	215	379	388	454	195	202		141	
81	7	4	...	...
82	4	...	...	...
83	...	17	...	...	..	...	...	...
84	
85	17	34	...	...	36	13	109	...	
86	4	...	...	...
87	
88	7	...	..	...
89	
90	33	52	258	152	94	62	...	141	
91	4	...	...	...
92	4	...	...	...
93	...	17	..	...	...	...	...	...
94	8	.	...
95	7	8	...	...
96	4	4	...	...
97	
98	
99	4	...	...
100	...	17	...	...	...	...	...	...
101	
102	
103	
104	
105	4	...	...	...
106	
107	
108	
109	
110	152	47	...	...	...

SUBSIDIARY TABLE II (Rajputana III).

Age distribution per 10,000 by sex and religion.

Age.	1921		1911		1901		1891		REMARKS.
	Males	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
	2	3	4	5	6	7	8	9	
1	2	3	4	5	6	7	8	9	10
All Religions.									
0 ...	268	298	290	320	131	141	182	322	
1 ...	142	163	130	145	113	124	167	174	
2 ...	228	266	242	278	210	225	215	245	
3 ...	246	298	278	317	217	244	251	302	
4 ...	261	295	254	273	237	263	295	322	
0—4 ...	1,145	1,320	1,194	1,333	908	996	1,210	1,365	
5—9 ...	1,373	1,383	1,176	1,156	1,245	1,262	1,261	1,237	
10—14 ...	1,194	999	1,059	857	1,241	1,050	1,085	844	
15—19 ...	905	748	952	806	1,015	875	900	761	
20—24 ...	729	835	834	938	849	932	795	876	
25—29 ...	827	821	895	892	908	873	902	873	
30—34 ...	904	956	930	998	952	1,009	923	994	
35—39 ...	550	514	565	528	570	528	585	555	
20—39 ...	3,010	3,126	3,224	3,356	3,279	3,342	3,205	3,298	
40—44 ...	757	797	784	851	804	876	766	836	
45—49 ...	342	303	363	320	347	301	366	321	
50—54 ...	572	576	593	595	556	579	524	547	
55—59 ...	167	140	163	136	158	137	183	159	
40—59 ...	1,838	1,816	1,903	1,902	1,865	1,893	1,839	1,863	
60—64 ...	347	407	324	399	...	...	...	...
65—69 ...	61	57	59	54	...	...	...	...
70 & over...	127	144	109	137	...	...	...	...
60 & over	535	608	492	590	447	582	510	632	
Mean age	25.6	25.7	22.3	20.1	19.8	17.6	19.9	17.4	
Hindu.									
0 ...	264	295	288	317	127	135	280	321	
1 ...	142	163	129	144	113	124	159	175	
2 ...	229	266	242	279	211	226	216	247	
3 ...	246	299	278	318	218	246	252	304	
4 ...	263	297	254	272	240	265	298	324	
0—4 ...	1,144	1,320	1,191	1,330	909	996	1,205	1,371	

SUBSIDIARY TABLE II. (Rajputana III).—(Contd.)

Age distribution per 10,000 by sex and religion.

Age.	1921		1911		1901		1891		REMARKS.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
5-9 ...	1,377	1,386	1,174	1,152	1,248	1,264	1,265	1,240	
10-14 ...	1,191	910	1,063	855	1,244	1,048	1,085	840	
15-19 ...	919	746	958	806	1,016	873	901	758	
20-24 ...	727	829	832	932	842	925	793	871	
25-29 ...	828	820	897	896	909	876	906	876	
30-34 ...	907	960	935	1,001	958	1,015	925	997	
35-39 ...	552	517	566	534	572	533	586	558	
20-39 ...	3,014	3,126	3,230	3,363	3,281	3,349	3,210	3,302	
40-44 ...	757	798	787	854	805	877	765	835	
45-49 ...	342	306	363	323	347	301	363	322	
50-54 ...	572	578	591	596	553	577	520	545	
55-59 ...	167	140	162	136	157	137	181	158	
40-59 ...	1,838	1,822	1,903	1,909	1,862	1,892	1,829	1,860	
60-64 ...	343	491	320	337	...	...	...	...
65-69 ...	60	57	58	54	...	...	...	...
70 & over	124	142	106	174	...	...	...	...
60 & over	527	690	484	585	440	578	505	629	
Mean age...	25.6	25.7	22.7	20.1	19.8	17.0	20.0	17.4	
Musalman									
0	314	342	312	353	175	201	318	347	
1	147	165	145	156	114	128	139	162	
2	228	277	249	279	211	221	209	227	
3	255	302	286	320	211	236	250	287	
4	250	281	261	283	219	253	307	326	
0-4 ...	1,194	1,367	1,273	1,391	930	1,039	1,223	1,349	
5-9 ...	1,367	1,376	1,239	1,227	1,262	1,291	1,254	1,243	
10-14 ...	1,252	1,108	1,070	896	1,262	1,123	1,111	900	
15-19 ...	867	764	912	807	1,020	896	879	790	
20-24 ...	744	891	845	1,000	899	983	824	946	
25-29 ...	801	820	850	850	867	826	862	848	
30-34 ...	875	913	885	973	896	966	900	975	
35-39 ...	506	446	499	450	509	450	533	491	
20-39 ...	2,926	3,070	3,079	3,273	3,171	3,225	3,119	3,260	

SUBSIDIARY TABLE II (Rajputana III'.—(C *ntd.*)

Age distribution per 10,000 by sex and religion.

Age.	1921		1911		1901		1891		REMARKS.
	Males	Females.	Males.	Females	Males.	Females	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
40-44 ...	755	776	757	822	781	854	779	832	
45-49 ...	319	257	322	271	312	260	255	276	
50-54 ...	575	551	609	570	576	582	561	545	
55-59 ...	153	119	150	113	156	118	177	152	
40-59 ...	1,802	1,703	1,838	1,776	1,825	1,814	1,872	1,804	
60-64 ...	361	394	371	414	...	...	...	...
65-69 ...	68	48	65	48	...	...	...	...
70 & over	163	170	163	168	...	...	...	...
60 & over...	592	612	589	630	530	612	542	654	
Mean age...	...	25.1	19.9	20.5	19.5	17.9	20.0	17.4	
Jain									
0 ...	272	243	248	317	151	147	239	266	
1 ...	115	113	104	115	103	116	148	162	
2 ...	186	220	203	250	173	181	188	194	
3 ...	175	209	205	231	164	195	197	208	
4 ...	176	201	194	211	175	185	227	224	
0-4 ...	924	986	954	1,124	766	824	999	1,054	
5-9 ...	1,110	1,185	1,009	1,022	1,004	1,060	1,078	1,068	
10-14 ...	1,097	971	918	753	1,023	848	983	809	
15-19 ...	823	782	850	761	949	883	924	794	
20-24 ...	743	854	874	967	949	1,010	817	869	
25-29 ...	913	847	944	907	984	910	866	846	
30-34 ...	837	890	906	971	889	923	896	925	
35-39 ...	702	670	757	629	677	613	697	654	
20-39 ...	3,195	3,201	3,481	3,474	3,499	3,456	3,276	3,294	
40-44 ...	846	869	776	852	827	884	765	904	
45-49 ...	540	427	543	441	529	458	535	472	
50-54 ...	604	665	645	674	630	698	593	646	
55-59 ...	255	207	277	218	265	221	290	252	
40-59 ...	2,245	2,168	2,241	2,185	2,251	2,261	2,183	2,274	

SUBSIDIARY TABLE II (Rajputana III).—(Contd.)

Age distribution per 10,000 by sex and religion.

Age.	1921		1911		1901		1891		REMARKS.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
60—64 ...	353	396	335	441	...	...	...	...
65—69 ...	108	101	105	87	...	...	...	...
70 & over	145	150	107	153	...	...	...	...
60 & over...	606	647	547	681	508	668	597	707	
Mean age...	28.2	28.0	22.4	20.0	19.9	17.5	19.8	17.6	
Animist									
0 ...	255	430	325	570	25	78	...	...
1 ...	196	157	146	304	63	16	...	...
2 ...	126	315	408	461	150	125	...	...
3 ...	489	416	304	461	125	281	...	...
4 ...	363	444	335	316	226	234	...	...
0—4 ...	1,439	1,762	1,518	2,112	589	734	...	...
5—9 ...	2,095	1,833	1,236	1,141	1,203	1,235	...	...
10—14 ...	1,299	1,017	764	607	1,115	1,281	...	...
15—19 ...	530	745	859	813	1,291	1,359	...	...
20—24 ...	754	874	1,026	1,019	1,353	1,109	...	...
25—29 ...	740	903	1,079	1,080	1,178	875	...	...
30—34 ...	1,047	788	1,141	1,032	1,216	953	...	...
35—39 ...	435	530	408	388	414	719	...	...
20—39 ...	2,974	3,095	3,654	3,519	4,161	3,656	...	...
40—44 ...	824	674	744	704	852	594	...	...
45—49 ...	196	86	189	231	175	297	...	...
50—54 ...	307	444	513	510	238	438	...	...
55—59 ...	98	29	105	97	125	172	...	...
40—59 ...	1,425	1,233	1,551	1,542	1,390	1,501	...	...
60—64 ...	196	201	293	218	...	...	...	...
65—69 ...	28	57	31	24	...	...	...	...
70 & over	14	57	94	24	...	...	...	...
60 & over	238	315	418	266	251	234	...	...
Mean age	21.3	21.2	22.9	21.8	20.8	16.6	...	...

SUBSIDIARY TABLE II (Rajputana III.)—(Contd.)

Age distribution per 10,000 by sex and religion.

Age.	1921		1911		1901		1891		REMARKS.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
Christian.									
0 ...	346	320	319	498	156	461	117	435	
1 ...	285	202	218	235	69	231	...	435	
2 ...	301	387	231	345	294	461	349	290	
3 ...	361	253	276	392	208	317	117	726	
4 ...	346	522	218	189	121	259	233	...	
0—4 ...	1,639	1,684	1,263	1,569	846	1,729	816	1,886	
5—9 ...	1,504	1,532	1,190	848	1,038	1,095	581	1,595	
10—14 ...	587	841	1,451	769	1,868	605	1,395	870	
15—19 ...	526	556	697	1,476	1,021	1,124	1,391	580	
20—24 ...	737	993	1,118	1,623	1,332	1,182	581	580	
25—29 ...	962	1,027	1,074	864	865	961	697	719	
30—34 ...	902	1,026	1,002	1,099	571	865	1,279	1,015	
35—39 ...	1,053	606	595	471	571	519	581	870	
20—39 ...	3,654	3,652	3,789	3,957	3,339	3,517	3,138	3,184	
40—44 ...	737	623	464	298	692	749	465	1,015	
45—49 ...	537	337	348	168	450	317	814	145	
50—54 ...	331	30	392	377	546	403	814	290	
55—59 ...	120	152	203	126	156	86	223	290	
40—59 ...	1,775	1,432	1,407	989	1,644	1,555	2,326	1,740	
60—64 ...	135	168	116	188	...	...	...	...
65—69 ...	60	34	29	63	...	...	...	...
70 & over	120	101	58	141	...	...	...	...
60 & over	315	303	203	392	242	375	349	145	
Mean age	24.8	23.1	22.0	20.4	23.4	13.0	20.8	16.6	
Arya.									
0 ...	304	345	51	392	769	727	...	...
1 ...	130	98	...	...	154	...	...	...
2 ...	348	296	153	686	154	363	...	...
3 ...	348	246	102	196	154	363	...	...
4 ...	87	296	102	196	461	182	...	...
0—4 ...	1,217	1,281	408	1,470	1,692	1,635	...	...

SUBSIDIARY TABLE II (Rajputana III).—(Contd.)

Age distribution per 10,000 by sex and religion.

Age.	1921		1911		1901		1891		REMARKS
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
5—9 ...	1,130	1,281	970	1,177	769	1,273	...	...
10—14 ...	1,391	1,330	3,215	1,177	923	182	...	...
15—19 ...	696	936	1,582	490	923	1,816	...	...
20—24 ...	869	936	612	1,079	1,077	1,273	1,087	...	
25—29 ...	1,087	640	765	981	770	546	1,521	...	
30—34 ...	826	985	612	686	923	546	2,826	...	
35—39 ...	522	444	306	686	154	909	1,305	...	
20—39...	3,304	3,005	2,295	3,432	2,924	3,274	6,739	...	
40—44 ...	609	394	357	784	1,077	546	1,087	...	
45—49 ...	435	246	663	196	923	182	652	...	
50—54 ...	305	542	255	294	154	546	1,305	...	
55—59 ...	261	345	153	...	154	...	...	...
40—45...	1,610	1,527	1,428	1,274	2,308	1,274	3,044	...	
60—64 ...	348	345	102	490	...	...	...	...
65—69 ...	174	49	..	392	...	...	...	...
70 & over	130	246	...	98	...	...	...	...
60 & over...	652	640	102	980	461	546	217	...	
Mean age...	25·7	25·2	24·6	13·6	20·3	15·5	25·0	...	
Sikh.									
0 ...	690	967	337	294	...	...	333·4	882·4	
1 ...	311	...	...	...	...	...	...	...
2 ...	...	...	113	294	...	...	666·7	...	
3 ...	...	323	113	294	...	909	333·4	...	
4 ...	...	645	113	...	333	...	666·7	1,176·5	
0—4 ...	1,034	1,935	676	882	333	909	2,000·2	2,058·9	
5—9 ...	...	323	449	735	333	1,818·2	666·7	882·4	
10—14 ...	690	615	674	1,765	500	1,818·2	666·7	1,176·4	
15—19 ...	314	967	1,011	294	667	909·1	...	1,470·6	
20—24 ...	690	645	2,022	1,471	1,500	1,818·2	1,333·2	1,764·7	
25—29 ...	690	615	1,910	1,325	2,333	1,818·2	2,000	1,176·5	
30—34 ...	1,035	1,613	327	441	1,000	...	1,333·2	...	
35—39 ...	690	323	561	588	1,000	...	1,333·2	...	
20—39 ...	3,105	3,226	4,830	3,825	5,833	3,636·4	5,999·6	2,941·2	

SUBSIDIARY TABLE II (Rajputana III.)—(Contd.)

Age distribution per 10,000 by sex and religion.

Age	1921		1911		1901		1891		REMARKS.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
40—44 ...	1,035	645	674	441	333	909·1	333·4	588·2	
45—49 ...	690	323	225	1,472	...	...	...	294·1	
50—54 ...	2,068	615	449	735	667	...	...	294·1	
55—59 ...	...	645	113	294	834	...	...	...
40—59 ...	3,793	2,258	1,461	1,617	1,534	909·1	333·4	1,176·4	
60—64 ...	344	323	561	588	...	...	...	...
65—69 ...	...	323	113	147	...	...	...	...
70 & over	690	...	225	147	...	...	...	...
60 & over	1,034	646	899	882·	500	..	333·4	294·1	
Mean age.	31·4	27·6	23·8	18·4	29·5	2·5	12·8	15·9	
Parsi.									
0 ...	...	...	...	...	...	...	...	...
1 ...	...	...	...	...	...	...	...	...
2 ...	...	...	...	...	527	556	...	...
3 ...	...	...	...	...	...	...	2,500	...	
4 ...	...	...	...	...	...	556	...	...
0—4 ...	...	...	...	...	527	1,112	2,500	...	
5—9 ...	1,666·66	...	..	1,666·7	1,053	1,666	2,500	...	
10—14 ...	...	...	...	833·3	2,105	1,666	...	...
15—19 ...	...	2,000	625	833·3	1,578	1,666	...	...
20—24 ...	...	2,000	625	1,666·7	1,578	...	...	...
25—29 ...	...	...	1,875	833·3	...	1,111	2,500	5,000	
30—34 ...	1,666·66	2,000	1,875	833·3	1,053	1,111	2,500	...	
35—39 ...	3,333·36	...	625	...	1,053	556	...	5,000	
20—39 ...	5,000·02	4,000	5,000	3,333·3	3,684	2,778	5,000	10,000	
40—44 ...	...	...	625	1,666·7	1,053	556	...	...
45—49 ...	...	...	1,250	...	...	556	...	...
50—54 ...	1,666·66	2,000	1,250	...	...	...	...	...
55—59 ...	1,666·66	...	625	833·3	...	...	...	...
40—59 ...	3,333·32	2,000	3,750	2,500·0	1,053	1,112	...	...

SUBSIDIARY TABLE II (Rajputana III.)—(Contd.)

Age distribution per 10,000 by sex and religion.

Age.	1921		1911		1901		1891		REMARKS.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
60—61 ...	...	2,000	...	...	...	...	...	...
65—69 ...	...	...	625	833·4	...	...	...	...
70 & over	...	...	...	...	...	...	...	...
60 & over ...	...	2,000	625	833·4	...	...	...	...
Mean age...	13·3	12·6	16·7	11·7	12·8	13·8	10·0	3·3	
Jew.									
0 ...	...	...	...	...	...	...	...	...
1 ...	...	...	...	...	...	...	...	...
2 ...	2,500	...	...	...	...	...	...	...
3 ...	...	...	...	...	...	...	...	...
4 ...	...	...	...	...	...	...	...	...
0—4 ...	2,500	...	...	...	...	...	...	...
5—9 ...	...	...	...	6,666·7	...	...	...	...
10—14 ...	...	...	...	...	...	...	...	...
15—19 ...	...	...	...	...	...	...	...	...
20—24 ...	...	3,333·3	...	...	...	...	...	...
25—29 ...	...	3,333·4	5,000	3,333·3	...	...	...	...
30—34 ...	2,500	...	...	...	...	...	...	...
35—39 ...	2,500	...	...	...	...	...	...	...
20—39 ...	5,000	6,666·7	5,000	3,333·3	...	...	...	...
40—44 ...	...	...	...	...	...	...	...	...
45—49 ...	...	...	5,000	...	...	...	...	...
50—54 ...	2,500	3,333·3	...	...	...	...	...	...
55—59 ...	...	...	...	...	...	...	...	...
40—59 ...	2,500	3,333·3	...	...	...	...	...	...
60—64 ...	...	...	...	...	...	...	...	...
65—69 ...	...	...	...	...	...	...	...	...
70 & over	...	...	...	...	...	...	...	...
60 & over...	...	...	...	...	...	...	...	...
Mean age ..	11·2	9·3	4·0	6·0	...	...	...	...

SUBSIDIARY TABLE II (Rajputana III).—*Concl'd*

Age distribution per 10,000 by sex and religion:

Age.	1921		1911		1901		1891		REMARKS.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10
Brahmo.									
0 ...	10,000	...	...	...	...	...	...	...
1	
2	
3	
4	
0-4 ...	10,000	...	...	...	...	...	...	...
5-9	
10-14	
15-19	3,333·4	...	...	...	...
20-24	10,000	3,333·4	3,333·3	...	...	...	...
25-29	3,333·3	...	...	...	...	...
30-34	
35-39	
20-39	10,000	6,666·7	3,333·3	...	...	...	...
40-44	
45-49	
50-54	3,333·3	...	...	...	...
55-59	
40-59	3,333·3	...	...	...	...
60-64	3,333·3	...	...	...	...	...
65-69	
70 & over	
60 & over	3,333·3	...	...	...	...	...
Mean age...	7·5	7·5	6·2	6·2	...	...	...	...

SUBSIDIARY TABLE III (Rajputana IV.)

Age distribution of 1,000 of each sex in certain castes.

Castes.	MALES—NUMBER PER MILLE AGED.					FEMALES—NUMBER PER MILLE AGED.				
	0—4	5—11	12—14	15—39	40 & over.	0—4	5—11	12—14	15—39	40 & over.
1	2	3	4	5	6	7	8	9	10	11
Ahir	115	200	58	401	226	146	203	48	380	223
Balai	119	204	55	387	235	139	195	43	389	234
Bambhi	71	250	143	286	250	...	250	125	625	...
Bhangi	129	224	62	381	204	149	204	45	403	199
Brahman	103	184	59	391	263	114	169	46	386	285
Chamar	134	218	58	382	208	155	205	48	380	212
Dhobi	127	185	54	403	231	127	188	47	404	234
Gujar	113	108	60	400	229	132	196	49	389	234
Jat	113	205	61	393	228	140	203	54	372	231
Kachhi	94	169	77	419	241	110	182	74	392	242
Kalal	110	172	70	403	236	110	200	44	396	250
Kayasth	106	167	60	393	274	110	164	52	405	269
Khati	122	213	61	363	241	130	188	51	387	344
Khatik	114	214	77	396	199	153	208	57	392	190
Koli	126	199	51	397	227	148	195	44	406	207
Kumhar	125	202	59	386	228	144	193	49	387	227
Lodha	91	187	49	412	261	122	188	48	414	228
Lohar	109	172	67	411	241	134	177	50	401	238
Mahajan	112	187	63	385	253	117	177	49	397	260
Mali	121	199	57	399	224	148	194	44	392	222
Raigar	127	217	63	384	209	149	217	51	387	196
Rajput	94	178	62	391	275	81	131	39	423	326
Rebari	111	167	64	392	266	83	150	72	385	310
Sadhu	11	77	33	448	431	91	68	68	364	409
Teli	109	192	64	406	229	132	180	45	416	227
Musalman.										
Ahir ... ..	...	...	1,000	...	...	...	...	...	...	...
Balai	333	...	...	...	667	200	200	...	400	200
Bhangi	143	...	143	714	...	154	77	77	615	77
Brahman ... ..	...	...	...	500	500	...	...	...	...	...
Chamar ... ..	...	...	750	...	250	200	...	...	400	400
Dhobi	139	220	61	333	247	148	175	68	358	251
Jat ... ..	...	91	...	636	273	...	...	...	...	...
Kalal	133	227	77	373	190	148	192	77	360	225
Koli ... ..	...	...	...	1,000	...	142	286	...	286	286
Kumhar	147	212	70	376	195	99	177	91	405	228
Lodha	207	241	69	207	276	238	143	...	286	333

SUBSIDIARY TABLE III (Rajputana IV.) (*Contd.*)

Age distribution of 1,000 of each sex in certain castes.

Castes.	MALES—NUMBER PER MILLE AGED					FEMALES—NUMBER PER MILLE AGED.				
	0—4	5—11	12—14	15—39	40 & over.	0—4	5—11	12 - 14	15—39	40 & over.
1	2	3	4	5	6	7	8	9	10	11
Lohar	147	230	70	343	210	137	210	61	370	222
Mali	93	121	82	412	289	131	237	41	402	186
Rajput	91	151	86	401	271	107	166	63	401	260
Rangrez	120	171	76	393	240	141	207	76	360	216
Sheikh	112	187	65	392	244	133	186	53	397	231
Teli	123	206	71	393	207	141	200	61	363	235
Jain.										
Brahman ... ..	...	167	167	333	333	...	...	...	1,000	...
Kalal ... ..	...	...	...	...	...	...	...	...	1,000	...
Kumhar ... ..	...	...	...	1,000	...	...	...	...	...	...
Mahajan	92	160	61	401	286	99	167	48	401	282
Mali ... ..	...	...	...	...	1,000	...	...	...	...	...
Rajput ... ..	...	...	...	750	250	...	...	...	667	333
Christian.										
Native Christian ...	171	177	27	418	177	202	199	40	411	148
Other „ ...	169	161	41	396	243	133	192	54	429	192
Arya.										
Brahman	102	103	154	410	231	97	161	97	355	290
Gujar ... ..	...	...	...	...	1,000	...	...	...	...	...
Jat	167	111	56	441	222	125	125	250	312	188
Kayasth	188	188	...	562	62	267	133	...	467	133
Khati	125	250	...	500	125	222	222	111	331	111
Mahajan	140	220	20	280	340	50	275	100	325	250
Mali ... ..	...	...	...	1,000	...	...	...	...	1,000	...
Rajput	43	128	170	383	276	71	119	71	429	310
Jat	167	...	...	666	167	333	...	167	500	...
Rajput ... ..	...	...	167	167	666	182	...	...	451	364

SUBSIDIARY TABLE IV.—Rajputana IV-A.)

Proportion of children under 12 and of persons over 40 to those aged 15-40 in certain castes, also of married females aged 15-40 per 100 females.

Castes.	Proportion of children of both sexes per 100.		Proportion of persons over 40 per 100 aged 15-40.		Number of married females aged 15-40 per 100 females of all ages.
	Persons aged 15-40	Married females aged 15-40	Males.	Females.	
1	2	3	4	5	6
Hindu.					
Ahir	84	216	102	132	38
Balai	85	199	117	126	35
Bhambhi	85	275	88	140	50
Bhangi	90	203	103	103	36
Brahman	73	205	135	148	29
Chamar	93	219	106	115	34
Dhobi	78	180	111	120	35
Gujar	81	203	106	131	35
Jat	86	218	106	136	33
Kachhi	69	171	125	115	30
Kalal	74	191	118	125	32
Kayastha	69	183	127	148	33
Khati	93	214	130	129	34
Khatik	87	204	96	101	34
Koli	83	194	105	111	36
Kumhar	86	201	114	122	34
Lodha	71	175	109	133	37
Lohar	73	187	110	114	34
Mahajan	76	200	131	131	30
Mali	83	203	105	121	35
Raigar	92	217	103	108	34
Rajput	61	183	126	109	33
Rebari	66	163	143	154	32
Sadhu	24	209	119	600	26
Teli	75	179	106	117	36
Mohamedans.					
Ahir ... ..	...	...	...	...	...
Balai	125	167	...	100	30
Bhangi	31	67	20	13	46
Brahman ... ..	...	...	100	...	...
Chamar	50	50	...	150	40
Dhobi	99	200	153	136	...
Jat	14	...	43	...	...
Kalal	95	230	106	120	32
Koli	75	150	100	100	29
Kumhar	81	182	102	88	34
Lodha	175	350	250	250	29

SUBSIDIARY TABLE IV—(Rajputana IV-A)

Proportion of children under 12 and of persons over 40 to those aged 15-40 in certain castes, also of married females aged 15-40 per 100 females.

Castes	Proportion of children of both sexes per 100.		Proportion of persons over 40 per 100 aged 15-40		Number of married females aged 15-40 per 100 females of all ages.
	Persons aged 15-40	Married females aged 15-40	Males.	Females.	
1	2	3	4	5	6
Mohamedans—(Contd.)					
Lohar	102	224	124	119	33
Mali	72	219	115	121	27
Rajput	66	172	123	143	34
Rangrez	84	212	110	135	32
Sheikh	78	190	114	128	35
Teli	89	213	109	125	32
Jain.					
Brahman	33	100	100	201	100
Kalal ... ..	...	...	...	...	...
Kumhar ... ..	...	...	...	...	...
Mahajan	64	183	134	149	30
Mali ... ..	...	...	...	...	...
Rajput ... ..	...	...	67	100	..
Christian.					
Natives	87	215	70	82	36
Others	78	232	103	110	30
Arya					
Brahman	59	200	113	164	26
Gujar ... ..	...	...	...	...	...
Jat	69	180	88	140	31
Kayasth	75	171	33	43	47
Khati	100	233	50	67	33
Mahajan	115	258	193	208	30
Mali ... ..	...	...	...	...	...
Rajput	44	145	144	144	26
Sikh.					
Jat	43	100	25	33	50
Rajput	29	40	600	240	45

Proportion of children under 10 and of persons aged 60 and over to those aged 15-40 and of married females aged 15-40 per 100 females for the whole State and Districts.

Locality.	PROPORTION OF CHILDREN BOTH SEXES UNDER 10.								PROPORTION OF PERSONS AGED 60 AND OVER PER 100 AGED 15-40.								Number of married females aged 15-40 per 100 females of all ages.			
	Per 100 persons aged 15-40.				Per 100 married females aged 15-40.				1921		1911		1901		1891					
	1921	1911	1901	1891	1921	1911	1901	1891												
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.						
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19		
Jaipur State	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jaipur City	44	41	38	60	112	101	97	23	32	33	35	23	32	20	23	36	37	37		
Amber	61	Not available.	Not available.	Not available.	154	Not available.	Not available.	28	32	Not available.	Not available.	Not available.	Not available.	Not available.	Not available.	33	Not available.	Not available.		
Bandikui	64	63	63	...	167	144	...	21	27	20	22	...	...	...	...	36	39	...
Dausa	67	57	57	...	170	134	...	24	27	21	23	...	...	...	...	33	36	...
Gangapur	63	53	53	...	167	135	...	19	22	17	19	...	...	...	...	34	37	...
Hindaun	70	59	59	...	174	144	...	25	30	22	26	...	...	...	...	34	36	...
Sawai Jaipur	64	53	53	...	168	127	...	25	29	24	26	...	...	...	...	32	37	Not available.
Kot-Kasim	73	65	65	...	183	151	...	30	35	29	30	...	...	...	...	32	35	...
Sawai Madhopur	67	58	58	...	172	153	...	23	26	19	22	...	...	...	...	32	37	...
Malpura	71	57	57	...	183	142	...	20	23	16	18	...	...	...	...	32	39	...
Sambhar	66	56	56	...	170	137	...	26	31	22	25	...	...	...	...	32	37	...
Shaikhawati	74	66	66	...	176	151	...	34	38	31	33	...	...	...	...	33	36	...
Torawati	67	61	61	...	168	145	...	31	35	28	31	...	...	...	...	33	35	...
Thikanas	74	66	66	...	180	152	...	32	36	30	32	...	...	...	...	32	36	...

SUBSIDIARY TABLE V-A.—(Rajputana V-A.)

Proportion of children under 10 and of persons over 60 to those aged 15-40 in certain religions, also of married females aged 15-40 per 100 females in the Jaipur State.

Religions.	Proportion of children of both sexes per 100						Proportion of persons over 60 per 100 aged 15-40						Number of married females aged 15-40 per 100 females of all ages	
	Persons aged 15-40.						Married females aged 15-40							
	1921			1901			1921			1901				
	1921	1911	1901	1921	1911	1901	Males	Females	Males	Females	Males	Females		
	2	3	4	5	6	7	8	9	10	11	12	13		
1														
Hindu	67	58	52	109	118	101	27	0	24	5	24	25	37	36
Musalman	69	64	54	104	140	134	0	54	70	11	50	29	76	35
Animist	97	67	96	217	195	165	16	11	11	17	8	10	39	40

SUBSIDIARY TABLE VI.—(Rajputana VI.)

Variation in population at certain age periods in the Jaipur State.

Locality.	Period		Variation per cent per year					
	1		All ages		13-14		15-20	
	1	2	1	2	3	4	5	6
Jaipur State	...	1911-1921	-11.4	-5.0	-1.5	-17.1	-11.7	-6.2
	...	1901-1911	...	-2.2	-17.1	-2.2	-4.5	-1.0
	...	1901-1901	-5.5	-1.0	-11.4	-1.9	-4.5	-13.2
Jaipur City	...	1911-1921	-14.2	-8.4	-1.5	-13.4	-13.5	-21.1
	...	1901-1911	-14.4	-9.3	-24.6	-1.4	-11.4	-7.9
	...	1901-1901	...	-1.7	-1.7	-2.4	-1.7	-1.6

SUBSIDIARY TABLE VII.—(Rajputana VII and VIII.)

Reported birth and death rates in Jaipur State and City during 1911-1920.

Locality.	Years.	Number of births per 1,000 of total population in 1911.			Number of deaths per 1,000 of total population of 1911.			REMARKS.
		Persons.	Males	Females.	Persons.	Males.	Females.	
1	2	3	4	5	6	7	8	9
Jaipur State ..	1911	4.97	2.69	2.28	5.76	3.00	2.76	
	1912	4.89	2.65	2.24	5.52	2.87	2.65	
	1913	4.38	2.38	2.00	4.88	2.57	2.31	
	1914	4.72	2.56	2.16	3.96	2.06	1.90	
	1915	3.93	2.09	1.84	3.26	1.73	1.53	
	1916	3.75	2.00	1.75	3.88	1.99	1.89	
	1917	3.40	1.84	1.56	9.61	4.99	4.62	
	1918	2.06	1.10	0.96	51.64	26.16	25.48	
	1919	2.25	1.20	1.05	2.50	1.34	1.16	
	1920	3.03	1.66	1.37	3.10	1.67	1.43	
	1911—20	37.38	20.17	17.21	94.11	48.38	45.73	
Jaipur City ...	1911	31.69	15.75	15.94	46.99	23.02	32.97	
	1912	31.78	15.96	15.82	63.14	31.13	32.01	
	1913	27.08	13.69	13.39	43.12	21.17	21.95	
	1914	29.88	15.00	14.88	40.89	19.92	20.97	
	1915	27.02	13.51	13.51	36.22	18.60	17.62	
	1916	28.88	14.54	14.34	49.40	23.93	25.47	
	1917	25.25	12.93	12.32	88.47	44.68	43.79	
	1918	20.19	10.15	10.01	72.97	34.24	38.73	
	1919	21.79	11.49	10.30	30.83	15.74	15.09	
	1920	19.90	10.10	9.80	32.37	16.58	15.79	
	1911—20	263.46	133.12	130.34	504.41	249.01	255.40	

SUBSIDIARY TABLE VIII (Rajputana IX.)

Reported death rate by age and sex in decades and in selected years per mille being at same age according to the Census of 1911 in the Jaipur State.

Age period.	AVERAGE OF DECADES		1911		1917		1918		1919	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
All ages ...	9.2	9.6	5.7	5.8	9.5	9.7	49.2	53.7	2.5	2.4
Under 1 year ...	45.0	39.0	48.6	43.5	51.8	46.9	121.4	103.2	22.0	17.1
1—4 ...	11.5	10.4	8.7	8.2	16.4	16.3	45.0	40.7	4.5	3.9
5—9 ...	4.7	4.9	3.3	3.0	5.8	6.2	28.5	31.0	.8	.9
10—14 ...	5.3	6.9	2.0	3.2	5.2	6.9	36.4	49.1	.8	.9
15—19 ...	7.9	11.3	3.5	4.5	5.7	7.8	59.1	82.8	1.1	1.6
20—29 ...	7.4	7.8	2.8	3.4	6.1	5.7	52.5	53.9	1.1	1.4
30—39 ...	7.8	7.8	3.7	3.2	6.2	5.8	52.1	53.1	1.5	1.4
40—49 ...	8.8	8.6	4.5	4.5	7.9	7.2	51.4	55.0	2.2	1.7
50—59 ...	10.8	11.7	6.5	6.7	12.0	12.6	50.6	59.3	3.6	3.1
60 and over ...	13.6	12.6	8.2	6.5	17.9	15.5	54.9	51.2	4.4	4.2

SUBSIDIARY TABLE VIII—(Rajputana IX.)

Reported death rate by age and sex in decades and in selected years per mille being at same age according to the Census of 1911 in the Jaipur City.

Age period.	AVERAGE OF DECADES.		1911		1917		1918		1919	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
All ages ...	48.1	52.8	44.5	49.6	86.7	90.6	66.2	80.1	30.4	31.2
Under 1 year ...	532.7	448.8	680.4	597.0	604.4	530.2	502.8	370.2	379.7	275.6
1—4 ...	135.6	134.9	125.5	135.9	207.5	236.4	181.7	168.5	101.1	94.7
5—9 ...	17.1	19.9	13.9	14.3	52.1	62.7	24.9	35.2	7.5	7.2
10—14 ...	13.5	24.2	6.5	13.4	45.7	68.2	24.0	50.5	4.0	8.9
15—19 ...	18.4	36.3	10.3	25.8	52.5	65.2	30.4	78.5	5.0	18.2
20—29 ...	23.3	30.3	12.4	19.6	60.0	56.9	52.9	75.3	11.1	17.1
30—39 ...	23.5	24.8	16.7	18.3	54.5	49.4	41.0	55.6	15.5	13.1
40—49 ...	28.9	26.1	21.7	19.0	59.4	54.5	44.9	46.0	20.2	14.0
50—59 ...	46.9	51.0	39.5	43.4	87.0	94.5	68.6	82.6	28.6	30.9
60 and over ...	65.1	68.2	55.2	58.2	112.0	98.1	77.2	86.5	35.2	43.5

Reported deaths from certain diseases per mille of the total population in the Jaipur State.

Diseases.	ACTUAL NUMBER OF DEATHS IN											Total.	Average annual rate per mille.
	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920			
1	2	3	4	5	6	7	8	9	10	11	12	13	
All causes	15,194	14,537	12,903	10,466	8,603	10,212	25,337	136,147	6,571	8,156	248,156	9.4	
Cholera	88	35	1,099	31	287	847	36	1	194	93	2,701	.1	
Small-pox	761	1,240	7	5	...	74	442	3	38	35	2,605	.09	
Plague	34	3,704	1,469	293	4	...	9,548	18,675	...	...	33,727	1.2
Influenza	...	...	...	...	...	...	...	103,054	...	6	103,060	3.9
Fever	8,426	5,616	5,574	5,882	4,838	5,307	10,660	8,174	3,826	5,568	63,871	2.4	
Dysentery and Diarrhoea	704	676	1,111	712	598	416	594	538	303	238	5,890	.2	
Respiratory Disease	691	774	866	825	794	992	1,199	820	672	714	8,347	.3	
Suicide	...	1	34	...	...	...	8	40	5	11	99	.000003
Wounding or accident	...	3	12	10	49	15	4	22	15	48	178	.000006	
Snake-bite	52	18	22	27	31	13	25	11	7	20	226	.000008	
All other causes	4,438	2,470	2,709	2,681	2,002	2,578	2,821	4,809	1,521	1,423	27,452	1.4	

SUBSIDIARY TABLE IX—(Rajputana X)—(Contd.)

Reported deaths from certain diseases per mille of the total population in Jaipur City.

Diseases.	ACTUAL NUMBER OF DEATHS IN											Total.	Average annual rate per mille.
	1911	1912	1913	1914	1915	1916	1917	1918	1919	1920			
	2	3	4	5	6	7	8	9	10	11	12			13
All causes	6,443	8,655	5,912	5,606	4,966	6,773	12,130	10,004	4,227	4,438	69,154	50.4	
Cholera	16	6	125	...	50	675	35	...	7	59	973	.7	
Small-pox	481	365	2	...	...	27	405	3	38	33	1,357	.9
Plague	34	3,620	598	...	...	...	4,417	1,191	..	...	9,860	7.2
Influenza	...	...	...	...	..	...	...	4,469	..	...	4,469	3.2
Fever	1,805	1,254	1,781	2,084	1,922	2,409	3,277	1,429	1,870	2,292	20,123	14.7	
Dysentery and Diarrhoea	361	355	347	404	272	387	306	209	231	162	3,034	2.3	
Respiratory disease	691	774	866	825	794	992	1,199	820	672	714	8,347	6.1	
Suicide	...	1	...	...	...	...	...	...	...	...	1	.00
Wounding and accident	...	3	1	1	1	4	...	2	1	...	13	.00	
Snake bite	2	...	2	...	4	1	1	5	1	1	17	.00	
All other causes	3,050	2,277	2,190	2,292	1,923	2,278	2,490	1,876	1,407	1,177	20,960	15.3	

CHAPTER VI.

Sex

Our observations on the subject are based on the Imperial Tables 1, 2, 7 & 11, 9, 13 & 14.

**Statistical
Data.**

Subsidiary Tables illustrate the following particulars :—

1. Variations and general proportions of the sexes by Nizamats.
2. Number of females per 1,000 males at different age periods by religion at each of the last three Censuses.
3. Number of females per thousand males at different age periods by religions and Nizamats.
4. Number of females per thousand males for certain selected castes.
5. Actual number of births and deaths reported for each sex during the decade 1911 to 1920 in the State and 1891 to 1920 in Jaipur City.
6. Number of deaths by sex at different ages in the Jaipur State.
7. Sex proportion of the population of towns, number of females per hundred males.
8. Sex proportion of the population of Jaipur City by wards, number of females per 100 males.

It has been a common belief, which was never true, that the figures for females in the schedules are vitiated by omissions. This, however, is far from being the real fact. Education has sufficiently advanced to enable people to realise and see the folly of suppressing figures for females. Special enumerators and supervisors who had local knowledge were selected for the enumeration and there was never any complaint heard that in any place the number of females was omitted. The Census returns are believed to be most reliable.

**Comparative
accuracy of
the figures**

Sex proportion in the State.

Actual population.		No. of females per
Males.	Females.	1,000 males.
1,242,742	1,096,060	882.

**Actual
population.**

Comparison of statistics with other Countries outside India :—

Country.					No. of females for 1911 per 1,000 males.
Portugal	...	...	...	...	1,107
Norway	...	...	...	...	1,099
England and Wales...	...	...	...	...	1,068
German Empire	...	...	...	...	1,026
Japan	...	...	...	...	979
America	...	...	...	...	943
India	...	...	...	...	944

A perusal of the figures given above shows clearly that the number of females per thousand males in Jaipur is the lowest.

Comparison
with other
parts of India.

Province or the State.	No. of females per thousand males.
Bihar and Orissa	1,029
Madras	1,023
Central Provinces	1,002
Burma	955
Bengal	932
United Provinces	909
Rajputana	899
Jaipur State	882
North-West Frontier Provinces	848
Ajmer-Merwara	837
Punjab	828
Delhi	733

The above figures also bring us to the same result, namely that Jaipur State records the lowest number of females but it is higher than North-West Frontier Provinces, Ajmer-Merwara, Punjab and Delhi.

Sex propor-
tion by
Nizamats.

Locality.	No. of females per thousand males.
Jaipur State ...	882
Jaipur City ...	867
Amber ...	895
Bandikui ...	816
Dausa ...	888
Gangapur ...	868
Hindaun ...	853
Sawai Jaipur ...	872
Kot-Kasim ...	883
Madhopur ...	896
Malpura ...	902
Sambhar ...	877
Shaikhawati ...	872
Torawati ...	874
Thikanas ...	902

It will be observed from the Statement given on the margin that the Thikanas and the Nizamat Malpura return a higher proportion of females per 1,000 males while in the other Nizamats the proportion is very much the same excepting Bandikui where the train enumeration and the Railway population generally contributed to reduce the number of females.

The high proportion shown by the Thikanas is due to the male members migrating to other parts of India for commercial pursuits leaving the females and their families behind in their ancestral homes.

Natural
population.

Sex proportion.

Actual population.		Total.	Proportion of females per 1,000 males.
Males.	Females.		
1,242,742	1,096,060	2,338,802	882
Deduct immigrants.			
Males.	Females.		
26,742	62,568	89,310	2,340
Add Emigrants.			
159,590	117,180	330,770	1,073
Total ...	1,375,590 1,204,672	2,580,262	876

We find from the table given above that there is very little difference in the proportions when we come to study the actual and natural population.

Amongst the immigrants is noticed a very high proportion of females which is largely due to the number of women coming to Jaipur as wives from other places. The number is to some extent increased by the practice prevailing in Rajputana of a number of maids accompanying a rich bride after marriages to settle in the new homes of their mistress.

The proportion of females per one thousand males amongst emigrants is also higher than the average proportion of the State.

It is mainly due to the following facts:—

- (1) A number of females are given in marriage to males outside the State.
- (2) A number of people migrate to other parts of India with their females and permanently settle there.
- (3) Women migrate as labourers in large number.

	Proportion of females per mille males.				Variation in sex proportions
	1921		1911		
	Urban	Rural	Urban	Rural	
Jaipur State.	925	874	952	894	

As will be observed from the above figures there has been a decrease in urban and rural areas in the number of females when compared with the figures of 1911. Another fact worthy of notice here is that in the urban area the number of females is more than that in the rural area.

Subsidiary Table VIII, giving sex proportion of the population of Jaipur City by wards shows fall in number of females in 1921 in almost all the wards compared with the figures of 1911.

Mortuary returns obtained from the medical department for the decade ending 1920 show that there was more mortality amongst females than males in all the years which naturally reduced the number of females.

Number of females per thousand males.

1921	1911
876	800

Sex variation
in natural
population
in Jaipur
State.

These figures were obtained from Subsidiary Table II and indicate the number of females to be less than that of males.

Subsidiary Table II gives the number of females per thousand males, at different age periods by religions at each of the last three Censuses in the Jaipur State.

Distribution
by Age.

To illustrate the fact that the number of females has fallen at all age periods, when compared with 1911, we begin with the examination of figures of "All Religions" for the last three decades.

At periods 0, 1, 2, 3, 0-4, 20-24 and 60 and over, we notice a rise in the number of females, while all the other age periods show a decline in the number.

At age period 15 to 19 when the females attain the age of puberty and child-birth generally takes place, comparing the figures of 1921 with those of 1911 and 1901 we observe a considerable decrease in the proportion due to mortality caused by the effects of child-birth.

We now investigate the same subject by religion, and the table given below will illustrate it:—

Religion.					1921	1911
Hindu	...	...	...	...	879	900
Musalman	...	...	...	...	912	934
Jain	...	...	...	...	895	892
Animist	...	...	...	...	974	863
Christian	...	...	...	...	893	925
Arya	...	...	...	...	882	520
Sikh	...	...	...	...	1,069	764
Parsi	...	...	...	...	833	750
Jew	...	...	...	...	750	1,500
Brahmo	...	...	...	...	1,000	1,000

Figures have been given for all religions, but for our purposes we would confine our remarks only to the religions Hindu, Musalman, and Jain who form the bulk of the population.

The two important religions Hindu and Musalman show a heavy decline in the number of females while the Jain show a very slight rise.

Subsidiary Table II gives the proportion of females per thousand males for all religions.

We observe a general fall in almost all the age periods amongst all the religions.

By caste.

Subsidiary Table IV gives the number of females per thousand males for certain selected castes by religion, but for the purposes of illustration we shall take only two chief religions Hindu and Musalman which comprise almost all important castes.

Quinquennial
Age periods.

From an examination of the table referred to above we see that the Hindu castes Bambhi and Kachhi return the proportion of females to per thousand males to be 286 and 1,162 respectively. Musalmans' statistics relating to the same show the highest proportion of females amongst Balais and the lowest amongst Lodhas.

Caste.					Hindu.	Musalman.
Dhobi	...	...	...	...	924	1,045
Kalal	...	...	...	...	963	915
Kumhar	...	...	...	...	931	1,072
Lohar	...	...	...	...	882	963
Rajput	...	...	...	...	693	852
Teli	...	...	...	...	941	909

The table given above shows the proportion of females per thousand males in those castes which are common to both the Hindu and Musalman religions. We find that the proportion of females ranges from 693 to 963 amongst Hindus, while amongst the Musalmans it varies from 852 to 1,072.

It is worthy of notice that Rajputs both amongst Hindus and Musalmans return the smallest number of females. There is still a feeling amongst some of them, it must be admitted, which prevents them from giving out the true number of girls in the house. Besides this many girls leave homes to join their husbands in places outside Jaipur.

It is also a well known fact that most of the Rajputs do not at all marry and their circumstances do not permit them to marry. Of those who do marry a number of them leave their wives at homes and are always on duty with their employers. They have thus very little chance of procreation.

Rajputs, besides, observe a very strict *parda* system. Sickness and disease amongst Rajput women is in most cases fatal as they cannot have the benefit of medical advice.

It has been remarked above that vital statistics, though available for the whole State, are far from being reliable. It is, therefore, deemed proper to treat the subject with reference to the City alone, where vital statistics comparatively speaking are supposed to be approaching correctness.

Vital
statistics.

Comparison of vital statistics :—

	1911	1901	1891
Number of females per thousand males actual population	867	935	910
Number of female births per thousand male births	979	1,011	975
Number of female deaths per thousand male deaths	1,026	1,062	991

The number of females is actually small owing to high mortality amongst females due to various causes. It is evident from the figures given above that the number of births of females is less than what it was during the decade ending in 1911. The number of births of females is also less than that of males.

There is besides a far greater mortality amongst females than amongst males. We have 1,026 female deaths per thousand male deaths.

The above table sets forth figures for the three decades. It is clear from them that number of female deaths has always been greater than per thousand female births.

This is the chief cause why there is a small number of females when compared with males.

Season of
birth in Jaipur
City and
State.

Statement of births supplied by the Medical Department confirms the fact noted above that more males were born than females during the last decade both in the City as well as in the State.

In these statements births are recorded for every month which show what months return a high number of births.

In the Jaipur City we find that August, September, and October show a very high birth rate, while February records the lowest number of births.

We see further that of all the months January, February, October, and December are characterized by a greater number of female births in the City of Jaipur.

While in the State as a whole we have the months of July, August, September, and October when births take place most, and December is the month when birth rate is low. It is remarkable that in the State all the months show a greater number of male births than female births.

Effects of
epidemics and
famine upon
sexes.

The years 1912, 1917, and 1918 were the most unfavourable years during the last decade, owing to the epidemics which carried off a number of lives in Jaipur City as well as in the State as a whole.

Mortuary returns of the City and State given by the State Medical Department show that the women between ages 15 to 40 were mostly victims of the fell diseases, and they were more susceptible to the evil and fatal effect of the epidemics than males.

There were famines in the years 1912 to 1913, 1914 to 1915, and 1919-1920.

Death returns for the last decade for every year show that more males died from the effects of famine in the State as well as in the City than females.

SUBSIDIARY TABLE I.—(Rajputana I.)

Variation and General proportions of the sexes in the Jaipur State by Nizamats.

Locality.	Number of females to 1,000 males.						Percentage of variation in actual population.						Percentage of variation in natural population.	
	1921		1911		1901		1911—1921		1901—1911		1891—1901		1911—1921	
	Actual population.		Natural population.		Actual population.		Males.		Females.		Males.		Males.	
	2	3	4	5	6	7	9	10	11	12	13	14	15	16
1														
Jaipur State	882	878	903	900	891	...	892	-10.3	-12.3	-1.4	-6.6	-5.02	-9.3	-11.8
Jaipur City	867		935		910		900	-9.1	-15.7	-13.1	-2	+2.0		
Amber	895		...		...		896	...	...	...	...	...
Bandikui	816		856		822		818	+14.7	+9.2	+6	+120.7	+109.5		
Dausa	888		928		911		890	-24.9	-28.2	-4.1	-6	+1.5		
Gangapur	868		880		882		871	+30.1	+28.3	-2.7	-7.5	-9.9		
Hindaun	853		869		868		855	-16.7	-18.3	+0.1	-1.2	-5		
Sawai Jaipur	872		907		900		875	-63.2	-64.6	-9.7	-6.7	-4.9		
Kot-Kasim	883		909		927		880	-9.5	-12.3	-11.5	+20.8	+23.4		
Sawai Madhopur	896		893		891		898	-18.1	-17.9	+3.7	-17.8	-18.2		
Malpura	902		883		891		904	-7.0	-5.0	+10.9	-30.8	-31.0		
Sambhar	877		874		856		880	+19	+49	-4	-10.1	-11.1		
Shekhawati	872		902		877		894	-2.7	-6.9	+8.5	-4.5	-06		
Torawati	874		897		871		891	+7.4	+4.7	-6.8	+2.8	+6.1		
Thikanns	902		914		903		926	-4.1	-5.3	-9.8	-7.4	-4.0		

Not available.

Not available.

Not available.

Not available.

SUBSIDIARY TABLE II.—(Rajputana II.)—(Concl'd.)

Number of females per 1,000 males at different age periods by religions at each of the last three Censuses in the Jaipur State.—(Concl'd.)

Age.	ARYA.			SIKH.			PARSI.		
	1921	1911	1901	1921	1911	1901	1921	1911	1901
	20	21	22	23	24	25	26	27	28
0 ..	1,000	4,000	800	2,000	667	...	...	...	...
1 ...	667	...	...	500	...	...	...	...	...
2 ...	750	2,333	2,000	...	2,000	...	...	...	1,000
3 ...	625	1,000	2,000	...	2,000	...	...	...	...
4 ...	3,000	1,000	333	...	...	...	...	...	...
Total 0—4 ...	928	1,875	818	2,000	1,000	500	...	...	2,000
5—9 ...	1,000	632	1,400	...	1,250	1,000	...	...	1,500
10—14 ...	843	190	166	1,000	2,000	666	...	...	750
15—19 ...	1,187	161	1,666	3,000	222	250	...	1,000	1,000
20—24 ...	950	916	1,000	1,000	555	222	...	500	...
25—29 ...	520	667	600	1,000	529	143	...	333	...
Total 0—29 ...	884	439	925	1,600	733	294	2,000	1,400	1,000
30—39 ...	935	778	1,143	1,200	875	...	333	250	750
40—49 ...	541	500	308	600	500	500	...	666	1,000
50—59 ...	1,384	375	1,500	666	1,400	...	500	333	...
60 & over ...	866	5,000	666	666	750	...	...	1,000	...
Total 30 & over...	879	770	680	789	828	38	600	454	833
Total all ages (actual popula- tion.)	882	520	846	1,069	764	183	833	750	947
Total all ages (natural popu- lation.)	...	...	...	...	...	...	...	...	...

Age.	BRAHMO.			JEW.		
	1921	1911	1901	1921	1911	1901
	29	30	31	32	33	34
0
1
2
3
4
Total 0—4
5—9
10—14
15—19
20—24	1,000	...	...	...	...
25—29	1,000	...
Total 0—29 ...	1,000	1,000	...	2,000	3,000	...
30—39
40—49
50—59	1,000	...	...
60 & over
Total 30 & over...	...	1,000	...	333	...	...
Total all ages (actual popula- tion.)	1,000	1,000	...	760	1,500	...
Total all ages (natural popu- lation.)

SUBSIDIARY TABLE III.—(Rajputana III.)

Number of females per 1,000 males at different age periods by religion and Nizamat.

Age.	JAIPUR STATE.										
	All religions.	Hindu.	Musalman.	Jain.	Animist.	Chris- tian	Arya.	Sikh.	Parsi.	Jew.	Brahmo.
1	2	3	4	5	6	7	8	9	10	11	12
0 ...	981	982	992	799	1,579	826	1,000	2,000	...	...	...
1 ...	1,010	1,011	1,022	877	785	631	666	500	...	...	...
2 ...	1,030	1,022	1,109	1,058	2,441	1,150	750	...	...	...	...
3 ...	1,070	1,069	1,082	1,065	828	625	625	...	...	...	...
4 ...	995	992	1,028	1,021	1,192	1,347	3,000	...	...	...	...
0—4 ...	1,016	1,015	1,045	954	1,194	917	928	2,000	...	...	...
5—9 ...	888	885	918	955	853	910	1,000	...	...	...	...
10—14 ...	737	730	807	792	763	1,282	843	1,000	...	...	...
15—19 ...	729	721	804	850	1,368	942	1,187	3,000	...	...	...
20—24 ...	1,010	1,002	1,092	1,028	1,129	1,204	950	1,000	...	...	...
25—29 ...	875	871	933	830	1,188	953	520	1,000	...	...	...
Total 0—29 ...	872	867	927	897	1,014	994	884	1,600	2,000	2,000	1,000
30—39 ...	891	890	898	906	867	746	935	1,200	333	...	...
40—49 ...	883	884	877	836	726	647	541	600	...	...	...
50—59 ...	963	854	840	910	1,137	933	1,384	666	500	1,000	...
60 & over ...	1,002	1,009	941	955	1,294	857	866	666	...	...	...
Total 30 & over	897	898	887	892	888	743	879	789	600	333	...
Age unspecified ...	130	176	...	...	...	...	...	...	...	...	...
Total all ages ...	881	879	912	895	974	893	882	1,069	833	750	1,000

Age.		JAIPUR CITY.								
		All religions.	Hindu.	Musalman	Jain.	Christian.	Arya.	Sikh.	Parsi.	Brahmo.
1		2	3	4	5	6	7	8	9	10
0	...	1,040	1 021	1,091	871	3,000	1,500	2,000	...	...
1	...	1,030	978	1,205	714	500	...	...	...	...
2	...	1,035	1,009	1,114	783	2,000	...	...	...	...
3	...	1,099	1,083	1,167	851	333	...	...	...	...
4	...	947	925	975	966	1,500	...	...	...	...
0—4	...	1,031	1,007	1,097	853	1,200	2,500	2,000	...	...
5—9	...	895	898	902	822	545	4,000	...	...	...
10—14	...	719	703	765	637	600	500	500	...	...
15—19	...	845	840	816	1,094	600	2,000	1,000	...	...
20—24	...	993	966	1,037	1,112	1,600	857	1,000	...	...
25—29	...	829	811	847	961	1,625	1,000	500	...	...
Total 0—29	...	881	865	909	893	1,023	1,278	1,000	1,000	1,000
30—39	...	856	868	824	874	700	800	1,250	500	...
40—49	...	817	841	742	872	1,000	2,000	750	...	...
50—59	...	825	837	750	1,012	583	...	667	1,000	...
60 & over	...	944	1,002	830	943	1,200	...	500	...	...
Total 30 & over		850	871	787	915	804	1,500	813	667	...
Total all ages ...		867	868	858	903	905	1,357	880	750	1,000

SUBSIDIARY TABLE III.

Number of females per 1,000 males at different age periods by religion and Nizamat.

Age.				AMBER.					
				All religions.	Hindu.	Musalman.	Jain.	Animist.	Christian.
1				2	3	4	5	6	7
0	...	...	...	1,015	1,018	1,235	355	1,000	...
1	...	...	...	1,022	1,033	830	500	...	...
2	...	...	...	1,078	1,087	807	1,667	...	...
3	...	...	...	1,108	1,099	1,274	1,769	...	...
4	...	...	...	1,015	1,017	886	1,231	...	...
0-4	...	...	...	1,049	1,052	997	961	667	...
5-9	...	...	...	922	924	841	1,078	1,000	...
10-14	...	...	...	738	737	748	933	2,000	...
15-19	...	...	...	763	763	761	733	...	...
20-24	...	...	...	1,002	999	1,033	1,250	2,000	...
25-29	...	...	...	877	878	869	813	500	...
0-29	...	...	...	889	889	867	965	909	...
30-39	...	...	...	916	917	831	1,182	1,000	...
40-49	...	...	...	910	812	937	628	...	...
50-59	...	...	...	832	832	826	922	...	...
60 & over	...	...	...	969	976	850	810	...	...
Total 30 & over	...	...	...	905	907	863	865	1,500	...
Total all ages	...	...	...	895	896	866	922	1,067	...

Age.			BANDIKUL.								
			All religions.	Hindu.	Musalman.	Jain.	Christian.	Arya.	Sikh.	Jew.	
1			2	3	4	5	6	7	8	9	
0	...	...	1,087	1,026	1,231	3,000	1,286	...	...	...
1	..	...	1,037	1,000	1,200	...	600	..	...	...
2	...	...	1,146	1,060	1,933	...	667	...	...	...
3	...	...	1,124	1,202	1,091	...	400	1,000	...	...
4	...	...	919	880	731	...	2,500	1,000	...	...
0-4	...	..	1,063	1,036	1,172	3,500	938	2,000	...	...
5-9	...	...	902	875	1,026	1,500	912	667	...	...
10-14	...	...	775	779	653	444	1,450	750	...	...
15-19	...	...	838	816	876	857	1,333	1,500	...	...
20-24	...	...	876	917	711	1,750	944	250	...	...
25-29	..	...	698	733	518	444	1,333	167	..	...
Total 0-29			...	865	865	820	1,000	1,080	667
30-39	...	...	667	673	589	714	824	1,143	...	...
40-49	...	...	782	826	644	1,667	710	...	...	...
50-59	...	...	754	780	600	500	1,571	...	...	1,000
60 & over	...	...	784	761	767	5,000	1,000	...	...	...
Total 30 & over			...	730	745	632	1,042	857	688	...	500
Total all ages			...	816	822	746	1,016	995	674	3,000	1,000

SUBSIDIARY TABLE III.

Number of females per 1,000 males at different age periods by religion and Nizamats.

Age.	DAUSA.				
	All religions.	Hindu.	Musalman.	Jain.	Christian.
1	2	3	4	5	6
0 ...	1,027	1,022	1,125	1,462	...
1 ...	1,092	1,096	892	1,000	...
2 ...	1,099	1,095	1,255	1,375	...
3 ...	1,144	1,140	1,317	1,118	...
4 ...	994	988	1,500	846	...
0—4 ...	1,070	1,067	1,228	1,179	...
5—9 ...	911	908	1,012	958	...
10—14 ...	751	749	838	859	...
15—19 ...	697	695	712	852	...
20—24 ...	993	993	1,006	953	...
25—29 ...	919	921	913	765	...
Total 0—29 ...	890	888	957	926	333
30—39 ...	907	910	796	857	...
40—49 ...	877	886	888	716	...
50—59 ...	816	822	619	671	...
60 & over ...	924	729	777	972	...
Total 30 & over...	885	888	789	778	...
Total all ages ...	888	888	885	857	200

Age.	GANGAPUR.						
	All religions.	Hindu.	Musalman.	Jain.	Animist.	Christian.	Sikh.
1	2	3	4	5	6	7	8
0 ...	1,031	1,025	1,176	889	...	667	...
1 ...	1,019	1,012	1,167	1,000	...	667	...
2 ...	978	965	1,281	667	...	1,000	...
3 ...	1,064	1,084	869	1,333	...	1,000	...
4 ...	1,075	1,068	1,241	1,200	...	875	...
0—4 ...	1,035	1,032	1,098	960	...	821	...
5—9 ...	885	883	866	1,188	...	1,182	...
10—14 ...	723	719	791	529	...	1,571	...
15—19 ...	680	675	805	676	...	273	...
20—24 ...	968	971	886	964	...	1,600	...
25—29 ...	838	848	722	815	...	714	...
0—29 ...	855	854	863	844	1,000	960	4,000
30—39 ...	867	987	758	923	1,000	594	...
40—49 ...	890	741	669	850	1,000	500	...
50—59 ...	872	805	839	1,200	...	1,333	...
60 & over ...	1,024	1,051	732	364	...	1,000	1,000
Total 30 & over...	891	901	741	851	1,000	623	1,000
Total all ages ...	868	872	818	847	1,000	836	2,000

SUBSIDIARY TABLE III.—(Contd.)

Number of females per 1,000 males at different age periods by religion and Nizammat.

Age.	HINDAUN.				
	All religions.	Hindu.	Musalman.	Jain.	Animist.
1	2	3	4	5	6
0 ...	911	910	988	594	...
1 ...	933	934	933	750	...
2 ...	1,010	999	1,110	1,529	...
3 ...	1,002	1,012	851	1,056	...
4 ...	969	960	1,083	1,250	...
0—4 ...	964	962	984	989	...
5—9 ...	859	861	824	885	...
10—14 ...	712	704	795	1,038	...
15—19 ...	688	678	845	773	...
20—24 ...	955	953	980	953	...
25—29 ...	845	837	953	971	...
0—29 ...	838	834	892	936	...
30—39 ...	876	877	869	830	...
40—49 ...	858	860	869	723	...
50—59 ...	832	833	826	780	...
60 & over ...	987	996	870	878	...
Total 30 & over	877	879	859	789	...
Total all ages ...	853	851	879	876	...

Age.	SAWAI JAIPUR.					
	All religions.	Hindu.	Musalman.	Jain.	Animist.	Christian.
1	2	3	4	5	6	7
0 ...	1,003	1,009	982	742	...	...
1 ...	1,048	1,063	647	1,250	...	...
2 ...	1,057	1,054	1,160	1,050	...	...
3 ...	1,127	1,118	1,395	1,615	1,000	...
4 ...	1,036	1,039	978	1,000	250	...
0—4 ...	1,055	1,056	1,048	1,033	182	500
5—9 ...	926	927	916	831	857	...
10—14 ...	751	751	800	752	333	...
15—19 ...	686	680	936	685	2,333	...
20—24 ...	997	1,005	842	781	1,200	...
25—29 ...	896	902	823	658	2,000	...
0—29 ...	883	884	899	782	839	1,500
30—39 ...	882	887	771	796	500	1,000
40—49 ...	855	861	618	898	600	...
50—59 ...	797	807	486	752	1,500	...
60 & over ...	873	880	696	722	...	...
Total 30 & over	856	863	659	807	846	500
Total all ages	872	876	788	794	841	1,000

SUBSIDIARY TABLE III.—(Contd.)

Number of females per 1,000 males at different age periods by religion and Nizammat.

Age.	KOT-KASIM.			
	All religions.	Hindu.	Musalman.	Jain.
1	2	3	4	5
0 ...	1,104	1,072	1,545	...
1 ...	939	926	1,037	...
2 ...	869	909	600	...
3 ...	1,319	1,337	1,192	...
4 ...	1,072	1,081	1,000	...
0—4 ...	1,066	1,071	1,030	1,000
5—9 ...	899	882	1,050	500
10—14 ...	736	721	851	1,000
14—19 ...	695	700	636	4,000
20—24 ...	888	851	1,208	1,000
25—29 ...	840	795	1,212	1,000
0—29 ...	862	847	975	1,182
30—39 ...	952	953	957	...
40—49 ...	904	886	1,018	1,000
50—59 ...	923	931	846	1,000
60 & over ...	869	842	1,103	500
Total 30 & over ...	992	913	985	667
Total all ages ...	883	871	979	1,000

Age.	SAWAI MADHOPUR.				
	All religions.	Hindu.	Musalman.	Jain.	Animist.
1	2	3	4	5	6
0 ...	1,086	1,084	1,142	929	...
1 ...	1,061	1,044	1,259	1,200	...
2 ...	1,016	1,019	928	1,261	...
3 ...	1,101	1,069	1,580	1,250	...
4 ...	1,038	1,006	1,511	1,292	...
0—4 ...	1,060	1,044	1,275	1,145	...
5—9 ...	961	960	1,016	822	...
10—14 ...	770	767	817	710	...
15—19 ...	687	691	669	560	...
20—24 ...	1,015	1,047	1,005	1,065	...
25—29 ...	872	865	959	874	...
0—29 ...	901	898	961	831	...
30—39 ...	864	868	838	805	...
40—49 ...	840	841	806	937	...
50—59 ...	914	921	901	672	...
60 & over ...	1,075	1,076	1,080	1,015	...
Total 30 & over ...	889	892	868	839	2,000
Total all ages ...	896	895	924	834	1,000

SUBSIDIARY TABLE III.—(Contd.)

Number of females per 1,000 males at different age periods by religion and Nizamats.

Age.				MALPURA.				
				All religions.	Hindu.	Musalman.	Jain.	Animist.
1				2	3	4	5	6
0	...	...	...	985	1,002	805	708	1,187
1	...	...	...	1,018	1,021	1,512	1,174	1,143
2	...	...	...	2,077	1,052	1,500	1,000	3,333
3	...	...	...	1,164	1,181	1,056	900	815
4	...	...	...	1,086	1,083	1,143	941	1,389
0—4	...	...	...	1,073	1,072	1,149	912	1,270
5—9	...	...	...	968	970	904	1,129	758
10—14	...	...	...	759	758	726	832	803
15—19	...	...	...	686	681	742	670	1,300
20—24	...	...	...	1,132	1,146	982	968	1,026
25—29	...	...	...	923	917	1,052	839	1,214
0—29	...	...	...	911	911	918	891	984
30—39	...	...	...	868	874	735	878	819
40—49	...	...	...	816	826	672	758	843
50—59	...	...	...	934	958	716	697	1,037
60 and over	...	...	...	1,132	1,145	942	1,114	1,000
Total 30 and over	...	...	...	888	899	735	824	876
Total all ages	...	...	...	902	908	840	860	951

SUBSIDIARY TABLE III.—(Contd.)

Number of females per 1,000 males at different age periods by religion and Nizamats.

Age.			SAMBHAR.								
			All re- ligions.	Hindu.	Musal- man.	Jain.	Animist.	Chris- tian	Arya.	Parsi.	Jew.
1			2	3	4	5	6	7	8	9	10
0	...	...	1,013	1,031	887	736	...	429	...	...	...
1	...	...	940	951	933	529	...	800	...	...	...
2	...	...	1,016	1,014	942	1,326	1,000	1,800	..	...	...
3	...	...	1,012	1,026	837	1,152	1,500	857	...	...	...
4	...	...	1,012	1,017	890	1,139	1,000	1,375	...	...	...
0—4	...	...	1,003	1,013	892	970	2,000	1,031	1,000	...	...
5—9	...	...	921	918	970	1,029	1,400	839	5,000	...	...
10—14	...	...	742	733	858	818	500	857	...	...	...
15—19	...	...	779	771	811	1,006	...	1,875	333	...	...
20—24	...	...	1,000	1,003	1,029	836	750	1,133	1,000	...	...
25—29	...	...	824	834	787	688	1,000	714	500	...	...
0—29	...	...	878	876	893	877	1,238	982	556	...	1,000
30—39	...	...	795	797	731	880	8,000	944	500	...	...
40—49	...	...	890	903	826	718	200	629	500	...	...
50—59	...	...	916	922	761	1,083	2,000	750	...	...	...
60 and over	...	...	1,032	1,047	911	881	1,000	833	...	...	...
Total 30 & over	...	...	875	882	786	862	1,400	817	600	...	...
Total all ages	...	...	877	879	851	871	1,290	919	562	...	500

SUBSIDIARY TABLE III.—(Contd.)

Number of females per 1,000 males at different age periods by religion and Nizamat.

Age.	SHAIKHAWATI.						
	All religions.	Hindu.	Musalman.	Jain.	Animist.	Christian.	Arya
1	2	3	4	5	6	7	8
0 ...	905	899	945	1,222	...	...	1,000
1 ...	975	979	930	2,000	...	...	1,000
2 ...	1,015	913	1,202	909	...	...	333
3 ...	1,001	1,009	972	500	...	...	...
4 ...	935	926	1,000	1,286	...	...	1,000
0—4 ...	960	953	1,011	977	...	...	400
5—9 ...	829	814	931	1,514	...	...	818
10—14 ...	711	691	841	1,071	...	...	1,900
15—19 ...	708	697	789	1,167	...	...	1,000
20—24 ...	1,020	996	1,235	885	...	...	1,667
25—29 ...	904	876	1,168	1,000	...	...	875
0—29 ...	843	827	964	1,112	6,000	...	981
30—39 ...	939	922	1,102	1,025	...	...	846
40—49 ...	898	885	1,007	1,375	...	...	556
50—59 ...	824	801	1,040	1,571	...	...	545
60 & over ...	1,054	1,038	1,175	1,206	...	...	1,375
Total 30 & over...	923	906	1,077	1,252	...	...	805
Age unspecified ...	130	176	...	...	...	...	...
Total all ages ...	872	856	1,001	1,170	1,500	...	903

SUBSIDIARY TABLE III.—(Contd.)

Number of females per 1,000 males at different age periods by religion and Nizamat.

Age.	TORAWATI.				
	All religions.	Hindu	Musalman.	Jain.	Christian.
1	2	3	4	5	6
0 ...	988	990	897	1,381	...
1 ...	1,010	1,000	1,312	455	...
2 ...	987	981	1,126	1,000	...
3 ...	1,073	1,075	1,074	722	...
4 ...	990	995	905	733	...
0—4 ...	1,009	1,008	1,036	900	1,000
5—9 ...	824	820	881	1,193	1,000
10—14 ...	722	717	798	887	...
15—19 ...	757	752	858	787	...
20—24 ...	995	988	1,100	1,742	...
25—29 ...	874	869	963	1,088	1,000
0—29 ...	855	852	925	1,048	500
30—39 ...	913	913	875	1,453	...
40—49 ...	915	915	889	1,279	...
50—59 ...	836	835	859	714	...
60 & over ...	957	960	958	1,793	...
Total 30 & over...	905	905	873	1,303	...
Total all ages ...	874	872	905	1,145	200

SUBSIDIARY TABLE III.—(Concl'd.)

Number of females per 1,000 males at different age periods by religion and Nizammat.

Age	THIRKANAS.							
	All religions.	Hindu.	Musalman.	Jain.	Animist.	Christian.	Arya.	Parsi.
1	2	3	4	5	6	7	8	9
0 ...	947	954	914	617	6,000	...	333	...
1 ...	983	995	911	1,033	1,000	...	...	...
2 ...	1,015	1,006	1,108	675	...	...	1,500	...
3 ...	1,030	1,017	1,122	1,462	400	...	...	...
4 ...	972	970	998	765	1,000	...	...	...
0—4 ...	988	986	1,006	853	1,300	...	1,286	...
5—9 ...	865	859	911	890	1,273	...	500	...
10—14 ...	752	741	821	913	667	...	600	...
15—19 ...	759	747	815	1,017	750	...	5,000	...
20—24 ...	1,017	1,020	1,259	1,351	1,667	...	1,333	...
25—29 ...	879	868	983	851	2,000	...	...	...
0—29 ...	872	863	945	958	1,250	500	1,000	...
30—39 ...	931	916	1,079	1,148	800	...	1,250	...
40—49 ...	912	923	1,116	953	714	...	1,500	...
50—59 ...	907	901	931	1,276	667	...	1,000	...
60 & over ...	1,087	1,102	972	1,053	1,000	...	333	...
Total 30 & over...	956	945	1,040	1,098	762	...	1,000	...
Total all ages ...	902	892	977	1,012	1,082	1,000	1,000	500

SUBSIDIARY TABLE IV.—(Rajputana IV.)

Number of females per 1,000 males for certain selected castes in the Jaipur State.

Castes.	ACCORDING TO IM- PERIAL TABLE XIII.		NUMBER OF FEMALES PER 1,000 MALES ACCORDING TO IMPERIAL TABLE XIV.						
	Females per 1,000 males in all ages.	Serial order according to propor- tion of women.	All ages.	0—4	5—11	12—14	15—19	20—39	40 & over.
1	2	3	4	5	6	7	8	9	10
Hindu									
Ahir ...	813	21	813	1,036	823	685	636	814	800
Balai ...	922	14	922	1,074	877	720	793	967	921
Bambhi ...	286	24	286	...	286	250	500	750	...
Bhangi ...	952	6	952	1,103	870	693	871	1,045	924
Brahman ...	928	10	928	1,031	856	711	793	951	1,004
Chamar ...	923	13	923	1,069	871	760	729	975	941
Dhobi ...	924	12	924	923	940	791	870	941	941
Gujar ...	831	19	831	973	821	386	661	855	849
Jat ...	823	20	823	1,020	818	723	647	821	835
Kachhi ...	1,162	1	1,162	1,357	1,253	1,118	833	1,160	1,168
Kalal ...	963	3	963	964	1,122	552	865	972	1,017
Kayastha ...	832	18	832	858	814	723	853	857	821
Khati ...	937	8	937	998	825	780	816	1,061	948
Khatik ...	962	4	962	1,281	939	721	885	971	920
Koli ...	926	11	926	1,088	909	799	806	981	844
Kumhar ...	931	9	931	1,074	891	768	788	979	926
Lodha ...	811	22	811	1,091	813	792	509	931	709
Lohar ...	882	17	882	1,080	907	664	838	868	872
Mahajan ...	973	2	973	1,018	922	750	894	1,045	1,001
Mali ...	883	16	883	1,079	863	671	735	909	875
Raiger ...	950	7	950	1,115	953	773	856	985	889
Rajput ...	693	23	693	595	514	441	580	801	821
Sebari ...	945	5	945	705	844	1,866	1,272	857	1,104
Teli ...	886	15	886	1,079	828	625	798	936	879
Musalman.									
Ahir ...	...	...	...	...	...	...	...	...	...
Balai ...	3,333	2	3,333	2,000	...	...	...	...	1,000
Bhangi ...	1,857	3	1,857	2,000	...	1,000	3,000	1,250	...
Brahman ...	...	...	...	...	...	...	...	...	...
Chamar ...	1,250	4	1,250	...	...	...	...	...	2,000
Dhobi ...	1,045	6	1,045	1,116	830	1,164	734	1,317	1,061
Jat ...	...	...	...	...	...	...	...	...	...
Kalal ...	915	10	915	1,008	773	918	660	962	1,083
Koli ...	3,500	1	3,500	...	...	...	...	500	...
Kumhar ...	1,072	5	1,072	717	895	1,400	950	1,242	1,257
Lodha ...	724	14	724	833	429	...	...	1,000	875
Lohar ...	963	8	963	898	878	844	860	1,102	1,017
Mali ...	1,000	7	1,000	1,444	1,917	500	600	1, 00	643
Rajput ...	852	13	852	1,000	931	633	683	922	819
Rangrez ...	887	11	887	1,042	1,078	877	744	833	800
Sheikh ...	879	12	879	1,043	871	726	782	919	836
Teli ...	943	9	943	1,081	914	810	752	913	1,069
Jain									
Brahman ...	167	3	167	...	...	...	...	1,000	...
Kalal ...	...	...	...	...	...	...	...	...	...
Kumhar ...	...	...	...	...	...	...	...	...	...
Mahajan ...	896	1	896	971	935	693	858	914	883
Mali ...	...	...	...	...	...	...	...	...	...
Rajput ...	750	2	750	...	...	...	1,000	500	1,000
Christian									
Native Christian ...	926	1	926	1,098	1,038	1,375	438	907	773
Other Christian ...	866	2	866	724	1,034	1,133	1,200	896	685
Arya									
Brahman ...	795	7	795	750	1,250	500	...	786	1,000
Gujar ...	...	...	...	...	...	...	...	...	...
Jat ...	889	5	889	667	1,000	4,000	1,000	571	750
Kayasth ...	938	3	938	1,333	667	...	2,000	625	2,000
Khati ...	1,125	1	1,125	2,000	1,000	...	...	1,000	1,000
Mahajan ...	800	6	800	286	1,000	4,000	400	1,222	588
Mali ...	1,000	2	1,000	...	...	...	...	1,000	...
Rajput ...	894	4	894	1,500	833	375	2,000	714	1,000
Sikh									
Jat ...	1,000	1	1,000	2,000	...	...	...	1,000	...
Rajput ...	917	2	917	...	...	...	...	2,000	500
Parsi									
Parsi ...	833	1	833	...	...	...	...	667	1,000
Jews									
Jew ...	750	1	750	...	...	...	...	1,000	1,000

SUBSIDIARY TABLE V.

Actual number of births and deaths reported for each sex during the decade 1911-20
in the Jaipur State.

Year.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.			Difference between cols 2 & 3 excess of latter over former + defect -	Difference between cols 5 & 6 excess of latter over former + defect -	Difference between cols 4 & 7 excess of former over latter + defect -	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1911 ...	7,091	6,012	13,103	7,919	7,275	15,194	-1,079	-644	-2,091	848	919
1912 ...	6,979	5,908	12,887	7,563	6,974	14,537	-1,071	-589	-1,650	846	922
1913 ...	6,260	5,292	11,552	6,796	6,107	12,903	-968	-689	-1,351	845	899
1914 ...	6,745	5,706	12,451	5,436	5,030	10,466	-1,039	-406	+1,985	846	925
1915 ...	5,515	4,859	10,374	4,557	4,046	8,603	-656	-511	+1,771	881	888
1916 ...	5,280	4,605	9,885	5,251	4,991	10,242	-675	-260	-357	872	950
1917 ...	4,857	4,095	8,952	13,154	12,183	25,337	-762	-971	-16,385	843	926
1918 ...	2,908	2,535	5,443	68,979	67,168	136,147	-373	-1,811	-130,704	872	974
1919 ...	3,187	2,752	5,939	3,517	3,054	6,571	-435	-463	-632	864	868
1920 ...	4,382	3,612	7,994	4,409	3,747	8,156	-770	-662	-162	824	850
Total...	53,204	45,376	98,580	127,581	120,575	248,156	-7,828	-7,006	-149,576	8,541	9,121

SUBSIDIARY TABLE V.—(Contd.)

Number of births and deaths reported for each sex during the decade 1891-1900
in the Jaipur City.

Year.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.			Difference between cols 2 & 3 excess of latter over former + defect -	Difference between cols 5 & 6 excess of latter over former + defect -	Difference between cols 4 & 7 excess of former over latter + defect -	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1891 ...	2,401	2,357	4,758	2,387	2,268	4,655	-44	-119	+103	982	950
1892 ...	2,409	2,310	4,719	3,352	3,450	6,802	-999	+98	-2,083	959	1,029
1893 ..	2,382	2,253	4,635	2,893	2,924	5,817	-129	+31	-1,182	946	1,010
1894 ...	2,410	2,271	4,681	3,339	3,508	6,847	-139	+169	-2,166	942	1,050
1895 ...	2,508	2,446	4,954	2,674	2,560	5,234	-62	-114	-280	975	999
1896 ...	2,313	2,316	4,659	3,016	2,871	5,887	-27	-145	-1,228	988	952
1897 ...	2,215	2,129	4,344	3,174	2,988	6,162	-86	-186	-1,818	961	941
1898 ..	2,172	2,226	4,398	2,654	2,765	5,419	+54	+111	-1,021	1,025	1,042
1899 ...	2,566	2,534	5,100	3,222	3,069	6,291	-32	-153	-1,191	988	953
1900 ...	1,890	1,863	3,753	6,931	6,943	13,874	-27	+12	-10,121	986	1,002
Total ..	23,296	22,705	46,001	33,642	33,346	66,988	-591	-296	-20,987	975	991

SUBSIDIARY TABLE V.—(Contd.)

Number of births and deaths reported for each sex during the decade 1901-1910
in the Jaipur City.

Year.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.			Difference between columns 2 and 3 excess of latter over former + defect -	Difference between columns 5 and 6 excess of latter over former + defect -	Difference between columns 4 and 7 excess of former over latter + defect -	Number of female births per 1,000 male births	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1901 ...	1,940	2,074	4,014	3,028	2,967	5,995	+134	-61	-1,981	1,069	980
1902 ...	2,310	2,404	4,714	3,178	3,235	6,414	+94	+58	-1,700	1,040	1,018
1903 ...	2,207	2,229	4,436	3,262	3,379	6,641	+22	+117	-2,205	1,010	1,036
1904 ...	2,479	2,437	4,916	3,137	3,166	6,303	-42	+29	-1,387	983	1,009
1905 ...	2,240	2,314	4,554	4,127	4,440	8,567	+74	+313	-4,013	1,033	1,076
1906 ...	2,212	2,242	4,454	3,710	3,965	7,675	+30	+255	-3,221	1,014	1,069
1907 ...	2,315	2,229	4,544	3,510	3,471	6,981	-86	-39	-2,437	963	989
1908 ...	2,051	1,994	4,045	4,747	5,352	10,099	-57	+605	-6,054	972	1,127
1909 ...	1,929	1,911	3,840	3,051	3,167	6,218	-18	+116	-2,378	990	1,038
1910 ...	1,789	1,875	3,664	4,715	5,569	10,284	+86	+854	-6,620	1,048	1,190
Total	21,472	21,709	43,181	36,465	38,712	75,177	+237	+2,247	-31,996	1,011	1,062

SUBSIDIARY TABLE V.—(Contd.)

Number of births and deaths reported for each sex during the decade 1911-1920
in the Jaipur City.

Year.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.			Difference between columns 2 and 3 excess of latter over former + defect -	Difference between columns 5 and 6 excess of latter over former + defect -	Difference between columns 4 and 7 excess of former over latter + defect -	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
	Males.	Females.	Total.	Males.	Females.	Total.					
1	2	3	4	5	6	7	8	9	10	11	12
1911 ...	2,160	2,185	4,345	3,156	3,287	6,443	+25	+131	-2,098	1,012	1,042
1912 ...	2,188	2,169	4,357	4,267	4,388	8,655	-19	+121	-4,298	991	1,028
1913 ...	1,877	1,836	3,713	2,903	3,009	5,912	-41	+106	-2,199	978	1,037
1914 ...	2,056	2,040	4,096	2,730	2,876	5,606	-16	+146	-1,510	992	1,052
1915 ...	1,852	1,851	3,703	2,550	2,416	4,966	-1	-134	-1,263	999	947
1916 ...	1,994	1,966	3,960	3,282	3,491	6,773	-28	+209	-2,813	986	1,064
1917 ...	1,773	1,689	3,462	6,126	6,004	12,130	-84	-122	-8,668	953	980
1918 ...	1,391	1,377	2,768	4,695	5,309	10,004	-14	+614	-7,236	990	1,130
1919 ...	1,575	1,412	2,987	2,158	2,069	4,227	-163	-89	-1,240	897	959
1920 ...	1,385	1,344	2,729	2,273	2,165	4,438	-41	-108	-1,709	970	952
Total	18,251	17,869	36,120	34,140	35,014	69,154	-382	+874	-33,034	979	1,026

SUBSIDIARY TABLE VI.—(Rajputana VI.)

Number of deaths by sexes at different ages in the Jaipur State.

Ages.	1911		1912		1913		1914		1915		1916		1917		1918		1919		1920	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0-1	1,359	1,743	1,798	1,467	1,431	1,206	1,471	1,404	1,320	1,084	1,353	1,259	2,087	1,878	4,894	4,133	887	688	956	772
1-4	1,089	1,040	966	828	870	808	834	768	718	579	949	995	2,064	2,071	5,644	5,157	574	505	677	534
5-9	539	442	425	364	329	264	162	120	162	90	177	160	958	898	4,658	4,483	144	132	178	162
10-14	435	351	319	319	319	294	128	139	96	88	110	113	772	740	5,345	5,272	129	103	129	102
15-19	466	458	366	467	386	381	165	224	147	207	119	206	760	787	7,799	8,350	146	164	160	220
20-29	676	777	762	772	659	635	403	443	320	405	333	423	1,483	1,325	12,558	12,359	284	341	394	379
30-39	783	629	700	616	694	630	520	440	355	299	369	369	1,299	1,117	10,809	10,146	320	269	461	393
40-49	724	672	787	610	720	589	555	407	450	325	533	384	1,256	1,057	8,181	8,065	360	251	478	351
50-59	684	613	773	688	697	637	641	513	497	441	650	516	1,258	1,160	6,301	5,422	378	288	516	440
60 & over	504	550	685	843	651	623	557	582	482	528	637	567	1,227	1,150	3,750	3,781	305	313	460	399

SUBSIDIARY TABLE VI.—(Contd.) (Rajputana VI.)

Number of deaths by sexes at different ages in the Jaipur City.

Ages.	1911		1912		1913		1914		1915		1916		1917		1918		1919		1920	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0-1	1,333	1,224	1,280	1,090	1,036	936	1,092	1,123	1,028	863	1,064	989	1,184	1,087	985	759	744	565	690	556
1-4	545	587	450	481	484	500	536	522	531	409	772	836	901	1,038	789	740	439	416	442	397
5-9	88	85	147	160	69	77	55	49	42	27	88	104	330	372	158	209	48	43	61	47
10-14	41	63	126	197	68	79	32	39	27	47	58	81	285	320	150	237	25	42	34	34
15-19	65	146	204	309	99	171	61	127	62	108	67	155	330	369	191	444	32	103	46	121
20-29	170	258	493	531	222	282	128	210	119	220	186	312	817	748	720	992	162	226	169	170
30-39	191	191	369	358	192	192	157	141	151	130	177	176	622	514	458	578	174	137	184	170
40-49	209	168	377	325	189	189	183	146	156	119	244	211	572	481	432	406	195	124	195	142
50-59	246	252	390	376	221	231	210	203	206	201	266	266	541	548	427	479	178	179	227	226
60 & over	208	313	431	543	293	252	276	316	228	292	350	361	544	527	375	465	171	234	225	263

SUBSIDIARY TABLE VII.

Sex proportion of the population of towns, number of females per 100 males.

Number of units.	Names of towns.	Serial order of towns according to proportion of females in		Proportion of females per 100 males.	
		1921		1921	1911
1	2	3		4	5
	Jaipur State ... ..	..		92.4	95
1	Jaipur City	31		87	93
70	Sikar	14		96.3	93
71	Fatehpur	10		101	108
50	Nawalgarh	11		99	105
45	Jhunjhnu	20		94	101
73	Ramgarh	8		103	104
72	Lachhmangarh	2		109	115
26	Hindaun	32		86	85
57	Chirawa	4		107	105
40	Sawai Madhopur	19		95	89
68	Kotputli	9		102	99
79	Khandela	6		104.3	105
48	Bisau	7		104	113
7	Chomu	16		95.9	101
55	Sri Madhopur	28		91	100
13	Dausa	24		91.9	94
20	Gangapur	36		81	80
47	Udaipur	38		80.7	73
66	Khetri	26		91.2	91
60	Sambhar	35		83	85
49	Mandawa	12		98	101
54	Nim-ka-Thana	34		83.5	80
17	Lalsot	21		92.8	102
34	Malpura	29		89	90
51	Surajgarh	3		108	102
30	Toda-Bhim	25		91.4	95
52	Singhana	1		115	117
58	Shahpura	13		97	90
57	Bairath	5		105	106
15	Baswa	23		92	96
38	Toda-Rai-Singh	18		95.6	90
74	Uniara	22		92.6	96
36	Newai	33		84	65
64	Naraina	37		80.9	59
6	Amber	39		77	87
9	Manoharpur	17		95.8	93
22	Bamsawas	30		88.9	92
4	Chaksu	27		89.2	88
8	Samod	15		96	103

SUBSIDIARY TABLE VIII.

Sex proportion of the population of Jaipur City by wards (Chaukariwar) number of females per 100 males.

Number of units.	Names of wards.	Serial order according to proportion of females by wards.	Proportion of females per 100 males.	
		1921	1921	1911
1	2	3	4	5
1	Whole City ... ..	...	87	93
$\frac{1}{1}$	Sarhad	15	55	144
$\frac{1}{2}$	Purani Basti	5	94.6	98
$\frac{1}{3}$	Topkhana Des	3	96	98
$\frac{1}{4}$	Modikhana	6	94	99
$\frac{1}{5}$	Bishesharji	7	93	98
$\frac{1}{6}$	Ghat Darwaza	4	95	99
$\frac{1}{7}$	Topkhana Hazuri	2	98	100
$\frac{1}{8}$	Ram Chandraji	8	92	98
$\frac{1}{9}$	Gangapol	11	87	95
$\frac{1}{10}$	Bazarhai	12	79	74
$\frac{1}{11}$	Brahmapuri	1	103	100
$\frac{1}{12}$	Hawali Shahr Shirqi	9	90	99
$\frac{1}{13}$	Do. do. Shumali	10	87.3	92
$\frac{1}{14}$	Do. do. Garbi	13	69	74
$\frac{1}{15}$	Do. do. Janubi	14	61	66

CHAPTER VII.

Civil Condition.

Data for discussion.

Our observations on this subject are based upon the following tables :—

Imperial Tables VII & XIV show Civil Condition by age.

Subsidiary Table I, shows distribution by Civil condition of one thousand of each sex and religion and main age periods at each of the last three Censuses in the Jaipur State.

Subsidiary Table II, shows distribution by Civil condition of one thousand of each sex at certain ages in each religion and Nizamat.

Subsidiary Table III, shows distribution by Civil condition of 10,000 of each sex by religion in the Jaipur State

Subsidiary Table IV, shows proportion of the sexes by Civil condition at certain ages for all religions by Nizamat in the Jaipur State.

Subsidiary Table A, shows correlation of statistics regarding literacy and Civil condition in the State.

Subsidiary Table B, shows correlation of statistics regarding literacy and Civil condition in Jaipur City.

Meaning of the statistics.

The instructions to the enumerators given in the Manual of Instructions and the schedule for enumeration were very clear and precise. The enumerators employed were very intelligent and the charge superintendents and supervisors explained to them thoroughly what they were to do. The enumerators, besides, were local men who knew the men and the place in their charge very well. It is, therefore, needless to conjecture that the returns are not accurate.

Instructions issued to the enumerators were that they were (i) to enter each person whether child or grown up as either married, unmarried or widowed, (ii) divorced persons as widowed if they had not remarried, (iii) prostitute and concubines, as unmarried, (iv) as married, persons who were recognized as such by custom, even though they had not gone through the full ceremony of marriage.

Forms of marriage amongst the High class Hindus are generally the same with minor modifications, amongst different castes, but the main character or form of marriage is the same ; that is the bridal pair is required to walk seven times round the sacrificial fire.

Amongst the low castes, however, who allow widow marriages, the Brahmanic form of marriage ritual is not observed.

Universality of marriage.

Amongst Hindus all young persons are married. The parent's first and most dear wish is always to see their young ones married whether males or females. They consider it their most paramount religious duty to have the children married. To be married and to have a male offspring is the most coveted and cherished object of the heart, the general belief being that after death they must leave somebody to perform the *shradh* and *Tarpan* ceremonies without which the deceased are not propitiated. It was this belief, which necessitated and brought into existence the institution of adoption. Those not blessed with a male child, have to bring in one to perform the after-death funeral rites.

This has effected greatly other religions too in India.

It should be remarked by the way that amongst castes which have no widow marriages, many young people owing to adverse circumstances remain bachelors all their lives. This refers to males only but not to females, who in no case remain unmarried.

Western civilization and education has only effected marriages so far that every educated father tries to stop early marriage, and boys and girls in most families are not united when they are merely children.

Universal marriage is the most predominant feature of the Hindu Civil condition. Economic and prudential considerations very rarely operate in preventing a young man to seek marriage.

The same trait for universality of marriage characterises Musalmans too where there are more facilities for getting married than amongst high class Hindus.

Education and reform societies have not yet brought about marriage unions between members of different castes. Such unions have always been most severely censured, and the parties thus united have been excommunicated from their castes.

Per thousand of population.

Sex.		Unmarried.	Married.	Widowed.	
Both sexes	...	411	447	142	Jaipur State.
Males	...	494	408	98	
Females	...	318	490	192	

The above figures show the prevalence of universality of marriage. Of the whole population over 44 per cent. are married, 14 per cent. widowed and 41 per cent. unmarried. If we eliminate the figures of the age group between 0—10, which is the period when marriages very seldom take place, the fact that marriages are universal can be best observed.

We find there that the number of unmarried per mille is 213, that of the married and widowed is 595 and 192 respectively which makes it clear that the number of unmarried has decreased by 198, while the married and the widowed show a rise of 148, and 50 per mille respectively.

To elucidate further the Civil condition in the State, it is better to divide the age periods into four divisions, namely, childhood covering the period from 0 to 10, boyhood or girlhood 10-20, adult 20 to 40 and the aged 40 and over.

The table given below shows Civil condition for the whole State per thousand of each sex.

Sex.		Age period.	Unmarried.	Married.	Widowed.
Males	...	0—10	987	12	1
Females	...	0—10	957	42	2
Males	...	10—20	782	207	27
Females	...	10—20	310	663	27
Males	...	20—40	266	701	93
Females	...	20—40	9	844	147
Males	...	40 and over	81	636	283
Females	...	40 and over	8	411	581

An examination of the figures set forth above discloses the fact that infants are still married.

The parents' chief ambition is always to give the daughters in marriage as early as possible, neglecting the desirability of marrying the boys first, we find that the number of married females at age period 0 to 10 is 42 per mille, while that of the males is only 12 which is about one-fourth.

The same result is observed amongst the widowed at that age period. The number of female widowed is twice that of males.

We now come to the age period 10—20. We see that unmarried males are more than twice the number of unmarried females while the number of married females is more than thrice the number of married males.

The number of widowed both amongst males and females naturally show the same proportion, the number of widowed females being more than double that of males.

The figures in age period 20 to 40 show that the number of unmarried males is 206 while the number of females is nine only. The number of married males is less than that of the females. The number of widows far exceeds that of the widowers.

Lastly the age period 40 and over, shows that unmarried males are far larger in number than unmarried females. The number of married males is also greater than that of the married females. The number of female widowed is more than twice that of the widowed males.

This leads us to the conclusion that as we advance from one age period to another, we find that the number of unmarried of both sexes gets on decreasing, while the number of married and widowed of both sexes increases.

It is further seen that the number of widows is far in excess to that of the widowers.

Proportion of unmarried to one thousand of each sex in main religions over the age of 40.

Proportion of
unmarried
males and
females in
main Reli-
gions over the
age of 40.

Religions.					Males.	Females.
Hindu	...	...	...	...	83.3	8
Musalman	...	...	...	...	36	12
Animist	...	...	...	...	33	9
Jain	...	...	...	...	191	4
Christian	...	...	...	...	79	49

Subsidiary Table II, gives figures for the whole State by Nizamats and religion. The above statement has been taken from that. Main religions only have been selected for present discussion.

Hindus.—We find from figures detailed above that 83 per thousand amongst males are unmarried.

This is for the most part due to—

1. Shortage of girls and
2. Prohibition of widow remarriage.

The number of unmarried females is comparatively very low and insignificant.

Musalmans.—Here we have only 36 per thousand amongst males, who are unmarried, a very small number compared with Hindus. It is very probably due to many facilities for marriages amongst them, thus leaving very few chances for males remaining unmarried.

The number of unmarried females when compared with Hindus is rather high.

Animists.—They are only about 1,400 in the State and as such it is rather unnecessary to make any investigation as to the causes which tend to make the number 650 of unmarried both amongst males and females.

Jains.—Here we have the highest number of unmarried males namely 191 per thousand. Evidently it is due to prohibition of remarriage of widows and the paucity of girls.

Christians—The members of this community, as is well-known, is composed of Europeans and Indian Christians. The latter have also adopted the European practice of not marrying until they find that they are competent to maintain a family. It is thus we see the highest number of bachelors and maids amongst Christians who do not consider marriage obligatory.

Province or State.	Percentage of the population of each sex and Civil condition.						Comparison with adjoining provinces.
	Unmarried		Married.		Widowed.		
	M.	F.	M.	F.	M.	F.	
Punjab ...	54	40	37	46	9	14	
Rajputana ...	51	35	40	46	9	19	
Jaipur State ...	49	32	41	49	10	19	
Bombay ...	48	34	45	48	7	18	
Ajmer Merwara ...	47	33	44	48	9	19	
United Provinces ...	45	32	46	51	9	17	

An examination of the figures detailed above shows that amongst the unmarried Punjab records the highest number of unmarried of both sexes, while Rajputana comes next, closely following Rajputana

is the State of Jaipur. In the figures for married for all Provinces the United Provinces return the highest number both amongst males and females. Jaipur State stands fourth as regards the number of married males, while the number of married females gives it the second place. The figures for widowed males show that Jaipur State stands highest, while the figures for females (widowed) is also highest for Rajputana, Jaipur State and Ajmer Merwara. They are identically the same for the three provinces.

By the way it may be interesting to note that in western countries the average proportion of widows is only about 9 per cent which is almost half of that of these provinces.

Punjab gives the lowest number of widows because the province is mostly inhabited by castes which permit widow marriage.

Comparison of the figures of married males and females of the last decade with those of the previous decades.

Jaipur State.

Proportion per thousand for all ages					
Males.			Females.		
1921	1911	1901	1921	1911	1901
408	451	454	490	525.4	529

We observe that the number is on the decline at every succeeding decade, which is due to frequency of epidemics and migration which led to this result.

Civil condition by religion.	Religion	Per mille of population.				
		Male.			Female.	
		Unmarried	Married.	Widowed	Unmarried	Married. Widowed
	All religion	494	408	98	318	490 192
	Hindu ...	497	405	98	317	489 194
	Musalman	454.3	457.2	88.5	333	512 155
	Jain ...	508	357	135	268	432 300
	Animist...	517	443	40	404	473 123
	Christian	558	406	36	497	431 72
	Arya ...	496	409	95	360	488 152
	Sikh ...	310	552	138	290	549 161
	Parsi ...	667	333	...	200	600 200
	Jew ...	250	750	...	...	1,000 ...
	Brahmo...	1,000	...	...	...	1,000 ...

In the table given above, all the religions have been given, but it would be desirable to examine the Civil condition of the first three important religions which form the bulk of the population.

Hindu.—The proportion given for Hindu differs very little from the general proportion for all religions, the Hindus forming a major portion of the total population.

Musalman.—The figures given above when compared with Hindus show that the number of unmarried males and widowed males and females is much less than that for the Hindus.

The number of married males and females is larger than that for the Hindus due to every facility to get married amongst them, as is mentioned above.

Jains.—We have here a high number of unmarried males when compared with other main religions. The number of unmarried females is lowest.

The married males and females are also less than those amongst Hindus and Musalmans.

The widowed condition shows a very unfortunate state amongst them. The widowed of both sexes are numerous when compared with other religions, which is probably due to the prevalence of early marriage and the total absence of widow marriage.

Proportion per mille of the population by Civil condition at certain age periods in the three main religions:—

Age period.	Unmarried.		Married.		Widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
Hindu.						
0—10 ...	991	959	8	39	1	2
10—20 ...	786	305	203	667	11	28
20—40 ...	207	8	699	842	94	150
40 and over ...	83·3	8	631·4	408	285 3	584
Musalman.						
0—10 ...	945	932	54	65	1	3
10—20 ...	730	369	257	613	13	18
20—40 ...	167	17·4	745	884·1	88	98·5
40 and over ...	36	12	715	465	249	523
Jain.						
0—10 ...	980	977	18	15	2	8
10—20 ...	800	294	189	656	11	50
20—40 ...	314	11	570	700	116	289
40 and over ...	191	4	474	305	335	691

Unmarried Males (0·10):—We find that Hindus show a very large number of unmarried Males, which distinctly testifies to the fact that too early marriages are not very common amongst them. Jains come next to Hindus, while the Musalmans come last.

Unmarried Females (0-10). The number is highest amongst the Jains, the Hindus follow them and the Musalmans return the least number.

Unmarried Males (10-20). At this period we observe that the Jains have the highest number, while the Hindus have only 14 less than the Jains, The figure for the Musalmans is the lowest.

Unmarried Females (10-20). Musalmans have the highest number, owing to their celebrating marriages at rather adult an age amongst them. Hindus and Jains do not much differ.

Unmarried Males (20-40). The Jains show a very high proportion, which is rather unfortunate. The Musalmans have only 40 less than the Hindus.

The females at this age period return the highest number amongst the Musalmans, while the Jains and Hindus show very little difference between them.

Unmarried Males (40 and over.) This point has already been discussed above and it will suffice here to say that the highest number of unmarried males occur amongst the Jains and the lowest amongst Musalmans.

As regards unmarried females the lowest number is amongst Jains, and the highest amongst Musalmans. They are the multiples of 4, Hindus being twice the Jains, while the Musalmans are thrice the Jains.

Married, males (0-10.) The number for Musalmans is three times that of the Jains, while the number for Hindus is a little less than half of the Jains. It illustrates that the marriages at this age period are more prevalent amongst Musalmans than amongst Hindus and Jains.

Females. We see that the population of the married females is highest amongst Musalmans. Next to them comes Hindu. The Jains show the least proportion of married females.

Males, 10-20 —Musalmans have the highest number while the Jains and Hindus show a difference of only 14.

Females, 10-20 —Hindus return the highest number, Jains come next, while the Musalmans come last.

Age Period, 20-40 —Males,—Musalmans have the highest number, the Hindus and Jains respectively follow them. This indicates that marriages amongst Mahomedans generally take place at this period.

Females.—The same state of civil condition at this age period is noticed amongst females as it was amongst males.

Age period, 40 and over.—Remarks given under the age period 20-40 apply literally to this age period, 40 and over.

Widowed:—Males, 0-10. Hindus and Musalmans return the same number, while the Jains have double the number of Hindus and Musalmans.

Females.—0-10. The Jains return the highest number of widowed, which is mainly due to early marriages being very common amongst them and to absence of widow marriages amongst them. There is not much difference in the figures relating to Hindus and Mahomedans.

Age period, 10-20—Males Musalmans return the highest number while the Jains and Hindus are the same.

Females.—Jains have the highest number of widows, while the Hindus return almost half the number, and the Musalmans almost one-third of the Jains.

Age period, 20-40.—Males. There is not much difference between Hindus and Mahomedans, it being only 6 per mille, while the Jains record the highest number.

Females.—The condition described under the age period 10-20 is identically the same as it is here.

Age period, 40 and over. Males The Jains return the highest number, Hindus and Musalmans follow them respectively.

Females.—We observe the same condition amongst the females at this age period.

Conclusion.—At all age periods, we find amongst Jains the widowed males and females are far in excess of the other religions, Hindus have a smaller number than the Jains, while the Musalmans return the least number, as the Musalmans permit re-marriage of widows.

Infant marriage as treated here means marriages at ages below five.

Infant marriage by main religions and locality.

Locality.	Number of children married under 5.					
	/ Proportion per mille.					
	Hindu.		Musalman.		Jain.	
	Male.	Female.	Male.	Female.	Male.	Female.
Jaipur State ...	1·9	4·3	40·3	14	6	4
Jaipur City ...	5	13·4	4·7	11·4	7	4
Amber ...	3·1	10	6	15	...	14
Bandikui ...	2	9	20	26	...	...
Dausa ...	1·2	2·1	8	3	...	...
Gangapur ...	2·3	5	3	9	...	42
Hindaun ...	·3	2	4	2	...	...
Sawai Jaipur ...	3·1	4·1	9	4	11	...
Kot-kasim ...	...	...	...	...	...	...
Sawai Madhopur ...	·9	·9	3	...	...	...
Malpura ...	3	9·2	...	8	...	...
Sambhar ...	2·8	7·8	9	21	10	...
Sheikhawati ...	1·2	4	7	27	...	23
Torawati ...	·3	3·7	6	12	...	...
Thikanas ...	1	1·7	24·1	17	17	7

The above table gives proportion per mille of children of both sexes.

Hindus.—We find from the figures given above that Jaipur State as a whole, shows that infant marriages prevail to a very small extent

amongst Hindus. The proportion by locality varies between 3 and 5 amongst males, and between 9 and 13·4 amongst females.

It would be further observed that amongst females the number of infant marriages exceeds that of males.

In Jaipur City itself for every one thousand males below 5, we have five infants married, while amongst females the proportion rises, to 13·4.

Next to it comes Amber where the proportion is 3·1 for males and 10 for females.

We see that the females as usual show higher proportion than males.

Musalmans.—Here we see that the figures show an excessively high proportion of male married in the whole State. It is 40·3 per mille while for females it is only 14.

In the districts Jaipur City, Amber, Bandikui, Gangapur, Malpura, Sambhar, Sheikhawati and Torawati we have more females married in infancy than males. The proportion of males married varies between 20 and 3 while the proportion amongst females varies between 27 and 8 for these districts.

Dausa, Hindaun, Sawai Jaipur, Sawai Madhopur and the Thikanas return higher proportion of males married than females.

Jains.—Jaipur City, Sawai Jaipur, Sambhar and the Thikanas only return the number of male infant marriages, while Jaipur City, Amber, Gangapur, Sheikhawati and the Thikanas show the proportion of females married which varies between 7 and 17 amongst males and 4 and 42 amongst females.

In no other religion is such a high proportion of female infant marriage returned. Gangapur alone has 42 per thousand females, married in infancy.

Kot-kasim is the only district in the State where infant marriages have not taken place amongst any of the religions during the last decade.

Comparison of infant marriage during the two last decades:—

	Number of married persons per mille.							
	All religion.		Hindu.		Musalman.		Jain.	
Jaipur State	1921	1911	1921	1911	1921	1911	1921	1911
Males ...	5	·96	1·9	·89	40·3	1·78	6	·5
Females ...	5·1	2·4	4·3	2	14	6·15	4	1

These figures have been compiled from Subsidiary Table I.

Here we distinctly observe that infant marriages are on the increase in spite of the reform movements amongst all religions.

It is remarkable that amongst Mahomedans we have the highest proportion of male infant marriages namely 40·3 which was only 1·78 in 1911.

It would be desirable to say at the outset what we mean by early marriage. Marriages between ages 5 to 9 are here treated as such. —

Early marriage by Locality and main religions.

Locality.	Number of married per mille of each sex.					
	Hindu.		Musalman.		Jain.	
	Males.	Females.	Males.	Females.	Males.	Females.
Jaipur State ...	14	72.5	66	115	28	24
Jaipur City ...	19	112	30	104	10	85
Amber ...	16	99	49	157	26	24
Bandikui ...	15	93	9	93.2	...	...
Dausa ...	8.1	58	15	78	10	11
Gangapur ...	11.3	51	14	44	...	...
Hindaun ...	19	77	16	57	...	10
Sawai Jaipur ...	9.2	74	59	112	...	18
Kot-kasim ...	12	34	33	111	...	...
Sawai Madhopur ...	8	47	17	52	173	35
Malpura ...	36	118	27	103	5	13
Sambhar ...	20	107	42	160	7	22
Sheikhawati ...	8	57	40	143	...	38
Torawati ...	12	73	48	175	...	...
Thikanas ...	11.6	53	44.4	110	17	44

The above statement has been compiled from Subsidiary Table II.

Hindu.—Number of early marriages amongst Males and Females is the highest in Malpura, where we have 36 and 118 per mille for Males and Females respectively.

Next to it comes Jaipur City which returns 19 and 112 respectively for Males and Females.

Musalman.—Amongst the Musalman Males the proportion varies between 9 and 59. Bandikui returns 9 while Sawai Jaipur has 59 the highest proportion. The Females have the lowest proportion in Gangapur which is 44 per mille and highest in Torawati which is 175.

Jains.—Here we have more Males married early than Females. The proportion amongst Males varies between 5 in Malpura and 173 in Sawai Madhopur.

Amongst Females the proportion ranges between 10 in Hindaun and 44 in the Thikanas.

Some of the Nizamats show entire absence of early marriages.

Comparison of early marriage returns during the decades 1911 and 1921.

Number of married per mille between and 5 & 9.

Jaipur State	All Religions		Hindu.		Musalman.		Jain.	
	1921	1911	1921	1911	1921	1911	1921	1911
Males ...	17·7	13·11	14	11·75	66	31	28	4
Females ...	75	60	72·5	58	115	94	24	16

The figures for the two decades indicated above carry us to the same conclusion that early marriages are on the increase when compared with the decade ending in 1911.

The increase is most marked amongst the Musalman Males and Females where the proportion was 31 in 1911 and it rose to 66 in 1921. Amongst Females it was 94 in 1911, which is now 115 in 1921.

The Jains show a very high proportion of increase amongst Males. It was 4 in 1911, and in 1921 it rose to seven times the figure of 1911 i. e., 28. Amongst Females the figures are 24 and 16 respectively for 1921 and 1911, which definitely records a rise in the figures.

by Caste. Number of married Males and Females at age period 5 to 11 per thousand in some of the selected castes.

Hindu.		Proportion of married per mille.	
		Males.	Females.
Low castes.			
Balai	...	38	184
Bhangī	...	55	180
Chamar	...	30	136
Dhobi	...	39	167
Khatik	...	83	216·4
Teli	...	55	215
High Castes.			
Brahman	...	23·2	115
Kayasth	...	19	85
Mahajan	...	14	66·3
Rajput	...	9 2	92

The table given above is compiled from Subsidiary Table V and reveals the acknowledged fact that education has been chiefly instrumental in influencing the age at which marriages are consummated.

We observe amongst the high castes that marriages at this early age are comparatively fewer when compared with marriages amongst low castes.

Musalmans.				Males.	Females.
Dhobi	...	...	...	46	204
Kalal	...	...	...	134	216
Lohar	...	...	...	121	265
Rangrez	...	...	...	87	163
Sheikh	...	...	...	54	167
Teli	...	...	...	80	171

The figures of marriages amongst Musalmans set forth above show a very high proportion of marriages at an early age—even here it is seen that people having a lower status in society and not having been influenced by reform movement have early marriages in larger numbers than those who have received education.

Jains.				Males.	Females.
Mahajan	...	...	...	27	76 4

Marriages at an early age are not very common amongst this community also.

A glance at the Subsidiary Table V confirms the conclusions enumerated above.

The Aryas, Christians, Parsis, Jews, Brahmos and Sikhs have no early marriages.

Proportion of widowed per thousand of each sex in the age period 0—5 during the last three decades.

Widowhood.

Religion.			Males.			Females.		
			1921	1911	1901	1921	1911	1901
Hindu	...	...	·1	01	·1	5	·1	·4
Musalman	...	...	·3	·08	...	1	·23	·1
Jain	...	...	1	...	...	2	...	1

The above table has been obtained from Subsidiary Table I.

It shows that the highest number of widowed Males and Females is amongst the Jains. After them come Musalmans and Hindus.

It has been observed above that Jains have early marriages in a very small number, but the proportion of widowhood is much high owing to the absence of widow marriage amongst them.

WIDOW REMARRIAGE AMONGST CERTAIN CASTES IN THE LAST TWO DECADES.

Hindus and Jains are the castes selected for illustration here. Table given below is compiled from Subsidiary Table VII.

			Females.	Females.
HINDU.			1921	1911
Low castes.				
Balai	...	...	163	162
Bhangi	...	...	141·3	131
Chamar	...	...	152	143
Dhobi	...	...	184	186
Khatik	...	...	142	128
Teli	...	...	186	176
High castes.				
Brahman	...	...	287·3	260
Kayestha	...	...	231	216
Mahajan	...	...	266	243
Rajput	...	...	297	277
Jain.				
Mahajans	...	...	302	287

These figures show that the proportion per mille of widows is higher in 1921 than what it was in 1911, amongst all the castes whether high or low, which is very probably due to more mortality amongst Males than Females caused by epidemics during the last decade.

Again we observe that the proportion is above 200 amongst high castes in both the last decades. While amongst the low castes it comes to below 200, which it should be, as they have widow marriages amongst them.

SUBSIDIARY TABLE I.

Distribution by Civil condition of 1,000 of each sex and religion and main age periods at each of the last three Censuses in the Jaipur State.

Religion.	Sex and age periods.	Unmarried.			Married.			Widowed.		
		1921	1911	1901	1921	1911	1901	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11
All religions.	MALES ...	494	482	483	408	451	454	98	67	63
	0-4 ...	994.82	999.02	996	5	96	3.9	18	02	1
	5-9 ...	981	986.44	982	17.7	13.11	17	1.3	45	1
	10-14 ...	888	889	882	107	107	112	5	4	6
	15-19 ...	641	656	637	340	334	344	19	10	19
	20-39 ...	206	218	225	701	732	719	93	50	56
	40-59 ...	83	87	99	672	747	752	245	166	149
	60 & over	74.4	74	85	510.3	563	597	415.3	363	318
	FEMALES	318	292.2	283	490	525.4	529	192	182.4	188
	0-4 ...	994.4	997.5	993.45	5.1	2.4	6.12	5	1	43
	5-9 ...	921	938	923	75	60	74	4	2	3
	10-14 ...	491	502	527	493	489	458	16	9	15
	15-19 ...	69	61	80	889	910	878	42	29	42
Hindu.	20-39 ...	9	6	12	844	878	856	147	116	132
	40-59 ...	9	3	6	493	518	516	498	479	478
	60 & over	5	3	5	167	160	187	828	837	808
	MALES ...	497	483	484	405	450	454	98	67	62
	0-4 ...	998	999.1	996	1.9	89	3.9	1	01	1
	5-9 ...	985	987.83	983	14	11.75	16	1	42	1
	10-14 ...	894	892	893.1	101	105	111.6	5	3	5.3
	15-19 ...	644	657	636	337	332	346	19	11	18
	20-39 ...	207	218	224	699	732	720	94	50	56
	40-59 ...	85	89	101	668	745	751	247	166	148
	60 & over	77	76	87	505	559	594	518	365	319
	FEMALES	317	291	281	489	526	531	194	183	188
	0-4 ...	995.2	997	994	4.3	2	5.6	5	1	4
Musalman.	5-9 ...	924	94	923	72.5	58	74	3.5	1	3
	10-14 ...	485	498	519	499	494	466	16	8	15
	15-19 ...	65.5	56	74	891.5	914	883	43	30	43
	20-39 ...	8	5	10	812	879	857	150	116	133
	40-59 ...	8.5	2	6	490	517	515	501.5	481	470
	60 & over	5	3	5	165	158	186	830	839	829
	MALES ...	454.3	463	467	457.2	473	472	88.5	64	61
	0-4 ...	959.4	998.14	995	40.3	1.78	5	3	08	...
	5-9 ...	932	968	972	66	31	26	2	1	2
	10-14 ...	817.5	855	868	176	140	124	6.5	5	8
	15-19 ...	604	638	653	374	348	323	22	14	24
	20-39 ...	167	186	203	745	762	740	88	52	57
	40-59 ...	38.3	37	49	755.4	816	816	206.3	147	135
	60 & over	31	32	49	591	636	669	378	332	282
	FEMALES	333	316.3	315	512	529.3	519	155	154.4	166
	0-4 ...	985	993.62	988.1	14	6.15	11.5	1	23	1
	5-9 ...	880	901	912	115	91	84	5	2	4
	10-14 ...	550	553	609.4	439	437	377.3	11	10	13.3
	15-19 ...	107	120.3	156	865	857.4	808	28	22.3	36
	20-39 ...	17.1	16	26	884.1	899	864	98.5	85	110
	40-59 ...	13	11	14	562	578	560	425	411	426
	60 & over	9	10	12	197	190	207	794	800	781

SUBSIDIARY TABLE I —(Contd.)

Distribution by Civil condition of 1,000 of each sex and religion and main age periods at each of the last three Censuses in the Jaipur State.

Religion.	Sex and age period.	Unmarried.			Married.			Widowed.		
		1921	1911	1901	1921	1911	1901	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11
Jain.	MALES ...	508	501	494	357	391	409	135	108	97
	0-4 ...	993	999.5	997	6	5	3	1	...	...
	5-9 ...	970	995.6	985	28	4	11	2	...	1
	10-14 ...	926	919	906	69	78	91	5	3	3
	15-19 ...	631	618	612.8	349	312	338.1	20	10	19.1
	20-39 ...	314	327	329	570	596	601	116	77	67
	40-59 ...	196	196	196	497	559	583	307	245	221
	60 & over	170	146	112	389	393	467	411	461	421
	FEMALES	268	251	494	432	462	409	300	287	97
	0-4 ...	991	999	991	4	1	5	2	...	1
	5-9 ...	951	982	956	24	16	42	12	2	2
	10-14 ...	515	471	529	465	511	453	20	18	18
	15-19 ...	21	19	48	893	929	896	86	52	56
Animist.	MALES ...	517	474.4	412.3	413	476.4	501.2	40	49.2	86.5
	0-4 ...	981	993	1,000	19	7	...	...	...	...
	5-9 ...	960	983	927	10	17	63	...	...	10
	10-14 ...	796	931	865	191	69	90	10	...	45
	15-19 ...	500	695	534	500	305	398	...	...	68
	20-39 ...	132	178	163	826	768	717	42	54	90
	40-59 ...	39	49	63	821	838	757	137	122	180
	60 & over	...	...	...	706	750	681	291	250	316
	FEMALES	401	380	305	473	508	523	123	112	172
	0-4 ...	992	1,000	979	8	...	21	...	...	...
	5-9 ...	875	936	949	117	64	51	8	...	...
	10-14 ...	535	580	634	451	420	317	14	...	49
	15-19 ...	135	134	172	816	851	770	19	15	58
Christian.	MALES ...	558	618	696	406	351	268	36	28	36
	0-4 ...	1,000	1,000	1,000	...	...	...	...	...	...
	5-9 ...	990	1,000	1,000	...	...	...	10	...	...
	10-14 ...	1,000	1,000	1,000	...	...	...	...	...	...
	15-19 ...	914	1,000	983	96	...	17	...	...	...
	20-39 ...	333	391	586	626	579	383	41	30	31
	40-59 ...	93	62	137	939	856	737	68	82	126
	60 & over	...	72	71	762	714	715	238	214	214
	FEMALES	497	538.5	493	431	361.2	424	72	97.3	83
	0-4 ...	1,000	1,000	1,000	...	...	...	...	...	...
	5-9 ...	1,000	1,000	947	...	...	53	...	...	...
	10-14 ...	1,000	898	1,000	...	61	...	...	41	...
	15-19 ...	667	819	718	333	181	282	...	...	...
	20-39 ...	126	258	197	847	686	762	27	56	41
	40-59 ...	35	16	37	635	571	685	330	413	278
	60 & over	111	80	...	389	120	308	500	800	692

SUBSIDIARY TABLE I.—(Contd.)

Distribution by Civil condition of 1,000 of each sex and religion and main age periods at each of the last three Censuses in the Jaipur State.

Religion.	Sex and age periods.	Unmarried.			Married			Widowed.		
		1921	1911	1901	1921	1911	1901	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11
Arya.	MALES ...	496	587	462	409	372	492	95	41	46
	0-4 ...	1,000	1,000	1,000	...	...	...	...	...	...
	5-9 ...	923	1,000	1,000	77	...	...	...	...	...
	10-14 ...	969	921	833	31	79	167	...	...	...
	15-19 ...	625	742	833	375	258	637	...	...	...
	20-39 ...	171	89	263	724	839	684	105	22	53
	40-59 ...	162	107	133	541	679	800	297	214	67
	60 & over	133	..	...	667	500	667	200	500	333
	FEMALES	360	343.1	273	438	480.4	564	152	176.5	163.
	0-4 ..	962	1,000	899	38	...	111	...	...	...
	5-9 ...	962	917	1,000	38	83	...	...	...	...
	10-14 ...	791	750	...	296	250	1,000	...	...	...
	15-19 ...	158	...	...	789	1,070	1,000	53	...	...
	20-39 ...	...	...	...	869	886	778	131	114	222
Sikh.	40-59 ...	32	...	...	549	692	571	419	308	429
	60 & over	...	...	...	308	...	500	692	1,000	600
	MALES ...	310	416	4,834	552	449	433.3	138	135	83.3
	0-4 ..	1,000	1,000	1,000	...	...	...	...	...	...
	5-9 ...	...	1,000	1,000	...	...	...	...	...	...
	10-14 ...	500	1,000	1,000	500	...	...	...	...	...
	15-19 ...	1,000	556	1,000	...	333	...	...	111	...
	20-39 ...	333	372	514	667	538	496	...	70	...
	40-59 ...	...	...	...	818	846	727	182	154	273
	60 & over	333	...	...	...	250	333	667	760	667
	FEMALES	290	309	455	549	456	415	161	235	...
	0-4 ...	1,000	1,000	1,000	...	...	...	...	...	...
	5-9 ...	1,000	1,000	1,000	...	...	...	...	...	...
	10-14 ...	1,000	750	1,000	...	250	...	...	...	...
Parsi.	15-19 ..	...	...	...	1,000	1,000	1,000	...	...	...
	20-39 ...	...	39	...	1,000	769	1,000	...	192	...
	50-59 ...	...	...	...	429	455	1,000	571	545	...
	60 & over	...	...	...	500	167	...	500	833	...
	MALES ..	667	375	632	333	625	368	...	...	...
	0-4 ...	...	...	1,000	...	...	...	...	...	...
	5-9 ...	1,000	...	1,000	...	...	...	...	...	...
	10-14 ...	...	...	1,000	...	...	...	...	...	...
	15-19 ...	...	1,000	667	...	...	333	...	...	...
	20-39 ...	667	625	425	333	375	571	...	...	...
	40-59 ...	500	...	...	500	1,000	1,000	...	...	...
	60 & over	...	...	...	...	1,000	...	...	...	...
	FEMALES	200	333	611	600	500	389	200	167	...
	0-4 ...	...	...	1,000	...	...	...	...	...	...
	5-9 ...	...	1,000	1,000	...	...	...	...	...	...
	10-14 ...	...	1,000	1,000	...	...	...	...	...	...
	15-19 ...	1,000	1,000	1,000	...	...	...	...	...	...
	20-39 ...	...	...	...	1,000	1,000	1,000	...	...	...
	40-59 ...	...	...	...	1,000	333	1,000	...	667	...
	60 & over	...	...	...	...	1,000	...	1,000	...	...

SUBSIDIARY TABLE II.

Distribution by Civil condition of 1,000 of each sex in each religion and Nizammat.

Religion and Nizammat.	ALL AGES.						0-4			5-9			10-14			15-39			40 and over.			Age unspecified.		
	Un-married.		Married.		Wi.-dowed.		Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22			
1																								
JAIPUR STATE.																								
All religions	494	408	98	994.82	5	18	981	17.7	1.3	888	107	5	306.3	617.4	76.3	81.2	635.4	283.4	696	301	..	..	..	..
Hindu	497	405	98	998	1.9	1	985	14	1	891	101	5	308.4	615.3	76.3	83.3	631.4	285.3	706	294	..	..	..	..
Musalman	54.3	457.2	88.5	959.4	40.3	3	932	66	2	817.5	176	6.5	267	660	73	36	715	219	667	333	..	..	..	..
Jain	508	357	135	993	6	1	970	28	2	926	69	5	379.4	524.3	96.3	191	474	335	..	..	..	..	..	..
Animist	517	413	40	981	19	..	960	40	..	705	194	10	187	777	36	33	807	160	..	..	..	..	..	..
Christian	558	406	36	1,000	..	..	990	..	10	1,000	..	..	406	558	36	79	827	94	..	..	..	..	..	..
Arya	496	409	95	1,000	..	..	923	77	..	969	31	..	250	663	87	154	577	269	..	..	..	..	..	..
Sikh	310	552	138	1,000	..	..	..	..	..	500	500	..	400	600	..	71	613	256	..	..	..	..	..	..
Parsi	667	333	..	..	..	..	1,000	..	..	..	..	..	667	333	..	500	1,000	..	..	..	..	..	..	..
Jav	250	750	..	1,000	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..	..	..	..	..	..	..
Brahmo	1,000	..	..	1,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
JAIPUR CITY.																								
All religions	385	501	114	991.6	5	4	976	22	2	855	139	6	237	682	81	61.4	665.3	273.3	..	..	..	..	..	..
Hindu	366	515	119	994.7	5	3	979	19	2	844	150	6	228	692	80	68	652	280	..	..	..	..	..	..
Musalman	419	481	160	994.8	4.7	5	968.7	30	1.3	869	125	6	253	663	81	31	721	245	..	..	..	..	..	..
Jain	426	436	138	993	7	..	987	10	3	902	87	11	262	659	79	131	534	335	..	..	..	..	..	..
Christian	505	412	53	1,000	..	..	1,000	..	..	1,000	..	..	421	526	53	193	710	97	..	..	..	..	..	..
Arya	367	607	36	1,000	..	..	1,000	..	..	1,000	..	..	188	750	62	..	1,000	..	..	..	..	..	..	..
Sikh	320	560	120	1,000	..	..	1,000	..	..	500	500	..	444	536	..	83	667	250	..	..	..	..	..	..
Parsi	500	500	..	..	..	..	1,000	..	..	..	..	..	500	500	..	..	1,000	..	..	..	..	..	..	..
Brahmo	1,000	..	..	1,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
AMBER.																								
All religions	486	418	96	996.8	3.1	1	981.3	16.7	2	897	98	5	329	603	68	87.2	645.4	267.4	..	..	..	..	..	..
Hindu	487	418	95	996.8	3.1	1	982	16	2	896	99	5	328	601	68	88	645	267	..	..	..	..	..	..
Musalman	466	432	102	994	6	..	949	49	2	897	98	5	341	586	73	61	680	269	..	..	..	..	..	..
Jain	541	346	113	1,000	..	..	961	26	13	983	17	..	396	527	77	191	522	287	..	..	..	..	..	..
Animist	600	400	..	1,000	..	..	1,000	..	..	1,000	..	..	286	714	..	..	1,000	..	..	..	..	..	..	..
Christian	..	1,000	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	1,000	..	..	..	..	..	..	..

SUBSIDIARY TABLE II.—(Contd.)
Distribution of Civil condition of 1,000 of each sex in each religion and Nizamat.

Religion and Nizamat.	ALL AGES.			0—4			5—9			10—14			15—39			40 and over.			Age unspecified.		
	Un-married.	Married.	Wi. dowed.	Un-married.	Married.	Wi. dowed.	Un-married.	Married.	Wi. dowed.	Un-married.	Married.	Wi. dowed.	Un-married.	Married.	Wi. dowed.	Un-married.	Married.	Wi. dowed.	Un-married.	Married.	Wi. dowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
BANDIKUP.										MALES.											
All religions ...	445	473	82	996	4	...	987	13	...	902	96	2	230	716	54	38	693	269	...	...	...
Hindu ...	447	469	81	998	2	...	985	15	...	896	102	2	217	724	59	40	683	277	...	...	...
Musalman ...	409	509	82	980	20	...	991	9	...	901	99	...	246	722	32	27	697	276	...	...	...
Jain ...	426	476	98	1,000	...	...	1,000	...	...	1,000	...	...	259	704	37	118	588	294	...	...	...
Christian ...	604	371	25	1,000	...	...	1,000	...	...	1,000	...	...	466	493	41	47	907	46	...	...	...
Arya ...	465	395	140	1,000	...	...	1,000	...	...	1,000	...	...	263	526	211	...	778	222	...	...	...
Sikh ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
Jew ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
DAUSA.																					
All religions ...	492	402	106	998.5	1.3	2	991	8.3	7	908	87	5	304	613	83	70	625	305	...	...	...
Hindu ...	492	402	106	998.7	1.2	1	991.3	8.1	6	908	87	5	303.3	613.4	83.3	69.1	625.5	305.4	...	...	...
Musalman ...	437.4	452.5	110.1	992	8	...	979	15	6	884	116	...	279	635	86	40	686	274	...	...	...
Jain ...	534.3	333.3	132.4	1,000	...	...	980	10	10	949	51	...	412	501	87	278	408	314	...	...	...
Christian ...	600	400	...	1,000	...	...	1,000	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
GANGAPUR.																					
All religions ...	490	399	111	997.4	2.4	2	987	11	2	878	116	6	309	597	94	76	604	320	...	...	...
Hindu ...	490	398	112	997.5	2.3	2	287.3	11.3	1.4	875.5	118.3	6.2	310	595	95	78	599	323	...	...	...
Musalman ...	476	436	88	997	3	...	984	14	2	913	80	7	274	645	81	45	708	247	...	...	...
Jain ...	510	318	172	1,000	...	...	1,000	...	...	853	147	...	447	418	135	134	439	427	...	...	...
Animist ...	250	750	...	...	...	...	...	...	...	1,000	...	...	...	1,000	...	...	1,000	...	...	...	...
Christian ...	605	349	46	1,000	...	...	955	...	45	1,000	...	...	459	500	41	95	762	143	...	...	...
Sikh ...	333.3	333.4	333.3	1,000	...	...	...	...	...	...	...	...	...	...	...	...	500	500	...	...	...
HINDAUN.																					
All religions ...	490	406	104	999.5	5	...	980.5	18.5	1	863	129	8	293	618	89	76	629	295	...	...	...
Hindu ...	491	405	104	999.7	3	...	980	19	1	861	131	8	294	617	89	78	628	294	...	...	...
Musalman ...	478	427	95	996	4	...	984	16	...	904	92	4	280	649	71	33	682	285	...	...	...
Jain ...	483	351	165	1,000	...	...	1,000	...	...	848	152	...	290	571	139	142	438	420	...	...	...
Animist ...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...

SUBSIDIARY TABLE II.—(Contd.)

Distribution of Civil condition of 1,000 of each sex in each religion and Nizamut.

Religion and Nizamut.	ALL AGES.			0—4			5—9			10—14			15—39			40 and over.			Age unspecified.		
	Un-married.	Married.	Wi-dowed.	Un-married.	Married.	Wi-dowed.	Un-married.	Married.	Wi-dowed.	Un-married.	Married.	Wi-dowed.	Un-married.	Married.	Wi-dowed.	Un-married.	Married.	Wi-dowed.	Un-married.	Married.	Wi-dowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
S. JAIPUR																					
All religions	488	401	111	996.4	3.3	.3	998.3	10.2	1.5	911	84	5	326	596	78	78	608	314	...	...	...
Hindu	489	401	110	996.6	3.1	.3	989.3	9.2	1.5	912	84	4	325	598	77	77	609	314	...	...	...
Musalman	420	460	120	991	9	...	941	59	...	865	121	14	290	621	89	38	674	288	...	...	...
Jain	555	291	154	989	11	...	993	...	7	947	53	...	473	415	112	264	367	369	...	...	...
Animist	591	386	23	1,000	...	...	1,000	...	...	1,000	...	...	250	687.5	62.5	143	857	...	...	...	...
Christian	500	500	...	1,000	...	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	...	...
KOT-KASIM.																					
All religions	502	367	131	1,000	...	...	981.4	14.4	4.2	876	112	12	305	584	111	64	557	379	...	...	...
Hindu	502	363	135	1,000	...	...	983	12	5	884	103	13	301	581	118	67	547	386	...	...	...
Musalman	503	408	89	1,000	...	...	967	33	...	807	184	9	334	613	53	43.5	652.2	304.3	...	...	...
Jain	471	234	235	1,000	...	...	1,000	...	...	1,000	...	...	333	667	...	...	200	800	...	...	...
S. MADHOPUR.																					
All religions	502	393	105	998.8	1	.2	987	12	1	893	101	6	333	577	90	85	627	288	...	...	...
Hindu	502	393	105	999	.9	1	991	8	1	890	103	7	331	579	90	83	625	292	...	...	...
Musalman	497	412	91	997	3	...	982	17	1	922	78	...	344	576	80	63	692	215	...	...	...
Jain	534	346	120	992	...	...	827	173	...	922	73	...	421	475	104	254	450	296	...	...	...
Animist	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	...	...
MALPURA.																					
All religions	499	402	99	997	2.9	.1	963	35	2	850	141	9	301	613	86	83	627	290	...	...	...
Hindu	499	403	98	997	3	...	962	36	2	847	143	10	297	617	86	80	630	290	...	...	...
Musalman	474	426	100	1,000	...	...	973	27	...	874	121	5	307	604	89	55	690	255	...	...	...
Jain	529	325	146	994	...	...	995	5	...	920	75	5	439	461	100	201	437	362	...	...	...
Animist	518	442	40	973	27	...	952	48	...	776	211	13	187	777	36	23	816	161	...	...	...

Distribution by Civil condition of 1,000 of each sex in each religion and Nizam.

Religion and Nizamat.	ALL AGES.			0—4			5—9			10—14			15—39			40 & over.			Age unspecified.		
	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Jaipur State.										FEMALES.											
All religions	318	490	192	994.4	5.1	5	921	75	4	491	493	16	20.4	852.3	127.3	8	411	581	667	333	...
Hindu	317	489	194	995.2	4.3	5	924	72.5	3.5	485	499	16	19	852	129	8	408	584	667	333	...
Musalman	333	512	155	985	14	1	880	115	5	550	439	11	35.3	880.3	84.4	12	465	523	...	...	...
Jain	298	432	300	994	4	2	964	24	12	515	465	20	13	737	250	4	305	691	...	...	...
Animist	404	473	123	992	8	...	875	117	8	535	451	14	34	884	82	9	417	574	...	...	...
Christian	497	431	72	1,000	...	...	1,000	...	...	1,000	...	...	196	780	24	49	592	359	...	...	...
Arya	360	488	152	962	38	...	962	38	...	704	296	...	38	850	712	23	477	500	...	...	...
Sikh	290	549	161	1,000	...	...	1,000	...	...	1,000	...	...	333	667	...	...	444	556	...	...	...
Parsi	200	600	200	...	...	...	...	...	...	...	...	...	...	1,000	...	...	500	500	...	...	...
Jew	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	...	...
Brahmo	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
Jaipur City.																					
All religions	280	525	245	986	12	2	885	105	10	389	593	18	17	837	146	8	352	640	...	...	...
Hindu	199	526	275	984.4	13.4	2.2	877	112	11	311	667	22	10	821	169	6	325	669	...	...	...
Musalman	305	529	166	986.2	11.4	2.4	890	104	6	542	447	11	32	886	82	15	438	547	...	...	...
Jain	197	487	316	992	4	4	950	35	15	294	689	17	14	784	202	2	306	692	...	...	...
Christian	384	500	116	1,000	...	...	1,000	...	...	1,000	...	...	263	711	26	74	592	334	...	...	...
Arya	210	553	237	1,000	...	...	750	250	...	1,000	...	...	...	813	187	...	455	545	...	...	...
Sikh	237	591	182	1,000	...	...	...	...	...	1,000	...	...	500	500	...	...	500	500	...	...	...
Parsi	333	667	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	...	...
Brahmo	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
AMBER.																					
All religions	290	506	204	988	10	2	895	100	5	445	537	18	17	845	138	6	417	577	...	...	...
Hindu	290	506	204	988	10	2	896	99	5	441	541	18	16	845	139	6	417	577	...	...	...
Musalman	283	534	183	985	15	...	843	157	...	525	461	14	37	874	89	12	447	541	...	...	...
Jain	332	404	264	986	14	...	964	24	...	607	375	18	...	738	262	...	302	693	...	...	...
Animist	375	500	125	1,000	...	...	1,000	...	...	500	500	...	...	1,000	...	...	333	667	...	...	...
Christian	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE II — (Contd.)

Distribution by Civil condition of 1,000 of each sex in each religion and Nizamut

and Religion Nizamut.	ALL AGES.			0—4			5—9			10—14			15—39			40 & over.			Age unspecified.		
	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.	Un- married.	Married.	Wi- dowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
S. JAIPUR.																					
All religions ...	306	477	216	995.7	4.1	.2	922	74	4	438	529	33	14	826	160	5.4	374.1	620.5	...	...	...
Hindu ...	307	477	216	995.7	4.1	.2	922	74	4	438	529	33	14	826	160	5.4	374.1	620.5	...	...	...
Musalman ...	322	520	158	995	4	...	884	112	4	506	482	12	34	866	100	13	454	533	...	...	...
Jain ...	256	388	356	1,000	...	...	947	18	35	530	450	20	7.3	651.3	371.4	10	263	727	...	...	...
Animist ...	189	395	216	1,000	...	...	667	333	...	1,000	1,000	...	50	900	50	...	125	875	...	...	...
Christian ...	750	250	...	1,000	...	...	1,000	...	...	1,000	...	...	...	1,000	...	...	...	...	...	...	...
Kor-Kasim.																					
All religions ...	366	467	167	1,000	...	...	956	43	1	670	316	14	25.2	864.4	110.4	5	454	541	...	...	...
Hindu ...	368.3	462.3	169.4	1,000	...	...	966	34	...	677.3	308.2	14.57	23	860	117	6	456	538	...	...	...
Musalman ...	350	497	153	1,000	...	...	881	111	8	619	371	10	37	897	66	...	444	556	...	...	...
Jain ...	294.1	523.4	176.5	1,000	...	...	1,000	...	...	500	500	...	125	875	...	...	250	750	...	...	...
S. MADHOPUR.																					
All religions ...	347	466	187	999	8	.2	951	47	2	535	450	15	30	836	134	50	386	561	...	...	...
Hindu ...	347	467	186	998.9	9	.2	951	47	2	526	459	15	29	837	134	54	385	561	...	...	...
Musalman ...	368	461	171	1,000	...	...	947	52	1	640	345	15	41	860	99	11	417	572	...	...	...
Jain ...	291	432	277	1,000	...	...	965	35	...	518	467	15	29	725	246	3	324	673	...	...	...
Animist ...	...	500	500	1,000	...	...	...	...	...	...	...	...	...	1,000	...	...	...	1,000	...	...	...
Malpura.																					
All religions ...	329	466	205	990.7	8.9	.4	880.5	115.3	4.2	479	499	22	14	828	158	3	350	647	...	...	...
Hindu ...	329	467	204	990.4	9.2	.4	878	118	4	470	509	21	14	829	157	3	348	649	...	...	...
Musalman ...	330	464	156	992	8	...	886	103	11	604	381	15	29	895	76	11	434	555	...	...	...
Jain ...	290	384	326	1,000	...	...	987	13	...	590	371	39	4.4	678.3	317.3	2	259	739	...	...	...
Animist ...	414	417	116	989	11	...	893	96	11	541	443	16	36	888	76	12.3	441.5	543.2	...	...	...
Sambhar.																					
All religions ...	308	482	210	991	8.6	.4	887	108	5	451	529	20	16	851	133	6	352	642	...	...	...
Hindu ...	308.4	481.2	210.4	991.9	7.8	.3	889	107	4	442	548	20	15	851	131	5	319	646	...	...	...
Musalman ...	315	520	165	979	21	...	827	160	13	588	481	19	26	878	96	19	435	546	...	...	...
Jain ...	278	399	323	995	...	5	961	22	14	588	395	17	14	704	282	6.5	257.3	736.2	...	...	...
Animist ...	450	450	100	1,000	...	...	857	143	...	667	333	...	...	857	143	...	667	333	...	...	...
Christian ...	459	471	70	1,000	...	...	1,000	...	...	1,000	...	...	161	802	37	...	625	375	...	...	...
Arya Jew	444	389	167	1,000	...	...	1,000	...	...	...	...	...	111	778	111	...	...	1,000	...	...	...
Parsi	...	1,000	1,000	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	1,000	...	...	...

SUBSIDIARY TABLE II.—(Concl'd.)

Distribution by Civil condition of 1,000 of each sex in each religion and Nizammat.

Religion and Nizammat.	ALL AGES.			0—4			5—9			10—14			15—39			40 & over.			Age unspecified.		
	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.	Un-married.	Married.	Wi.-dowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
SHAIKHAWATI.	328	512	169	992 8	6 9	3	929	68	3	524	468	8	22	892	86	3	488	509	667	333	...
	326	511	163	995 6	4	4	940	57	3	518 3	474 3	7 4	20	892	88	2	485	513	667	333	...
	313	517	140	973	27	...	860	143	7	557	454	9	36	895	132	6	512	482	...	...	...
	321	467	212	977	23	...	943	38	19	667	333	...	8	860	...	17	475	508	...	...	...
	667	333	...	1,000	...	...	1,000	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
	369	452	179	1,000	...	...	1,000	...	...	737	263	...	71	786	143	...	500	500	...	...	...
TORAWATI.	312	496	192	995 7	4	3	918	77	5	487	496	17	25	850	125	4	424	572	...	...	...
	312	494	194	996	3 7	3	922	73	5	486	498	16	23	850	127	4	422	574	...	...	...
	320	529	151	988	12	...	824	176	1	504	469	27	45	873	82	16	490	494	...	...	...
	310	420	270	1,000	...	...	1,000	...	...	702	277	21	10	766	224	7	361	632	...	...	...
	667	333	...	1,000	...	...	1,000	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...

THEKANAS.	335	491	174	996	3 6	4	936	60	4	516	473	11	22	870	108	5	445	550	...	...	...
	335	489	176	998	1 7	3	943	53	4	512	477	11	20	871	109	4	442	554	...	...	...
	346	503	151	982	17	1	885	110	5	541	453	6	37 3	868 7	94 3	13	480	507	...	...	...
	266	474	260	993	7	...	919	44	37	539	449	12	2	801	197	3	350	647	...	...	...
	409	455	136	1,000	...	...	786	214	...	500	500	...	37	815	148	...	375	625	...	...	...
	...	...	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
...	382	500	118	889	111	...	1,000	...	...	667	333	...	...	9 29	71	167	333	500	...	...	...
...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...

SUBSIDIARY TABLE III

Distribution by Civil condition of 10,000 of each sex and religion in the Jaipur State.

Religion and age	MALES			FEMALES			REMARKS.
	Unmarried	Married	Widowed	Unmarried.	Married.	Widowed.	
All religions	4,939	1,082	979	3,175 4	4,902 4	1,022 2	
0-9	9,873	119	8	9,569	410	21	
10-14	8,882	1,065	53	4,913	4,928	159	
15-39	3,062	6,175	763	201	8,526	1,270	
40 & over	813	6,355	2,832	79	4,113	5,808	
Hindu	4,969	4,019	982	3,167	4,893	1,940	
0-9	9,911	82	7	9,588	392	20	
10-14	8,910	1,008	52	4,819	4,987	161	
15-39	3,081	6,153	763	191	8,519	1,290	
40 & over	833	6,314	2,853	76	4,085	5,839	
Musalman	4,513	4,572	885	3,330	5,116	1,554	
0-9	9,147	510	13	9,322	647	31	
10-14	8,175	1,759	66	5,498	4,390	112	
15-39	2,671	6,597	732	353	8,803	814	
40 & over	365	7,147	2,498	123	4,651	5,226	
Jain	5,078 4	3,569 1	1,352 2	2 681	4,321	2,995	
0-9	9,804	177	19	9,775	146	79	
10-14	9,262	685	53	5,148	4 652	200	
15-39	3,795	5,212	963	130	7,369	2 501	
40 & over	1,907	1,742	3,351	38	3,049	6,913	
Animist	5,168	4,127	105	4,010	1,728	1,232	
0-9	9,681	316	..	9,323	637	40	
10-14	7,957	1,935	108	5,352	4,507	141	
15-39	1,872	7,769	359	336	8,813	821	
40 & over	336	8,067	1,597	92	4,167	5,741	
Christian	5,579	1,060	381	4,966	4,310	724	
0-9	9,952	...	48	10,000	...	...
10-14	10,000	...	...	10,000	...	...
15-39	1,065	5 575	360	1,960	7,800	240	
40 & over	791 4	8,273 1	935 2	485 4	5,922 3	3,592 3	
Arya	4,957	1,087	956	3,596	4,877	1,527	
0-9	9,630	370	..	9,615	385	...	
10-14	9,687	313	...	7,037	2,963	...	
15-39	2,500	6,630	870	375	8,500	1,125	
40 & over	1,539	5,769	2,692	227	4,773	5,000	
Sikh	3,101	5,517	1,379	2,903	5,481	1,613	
0-9	10,000	...	...	10,000	...	...
10-14	5,000	5,000	...	10,000	...	...
15-39	1,000	6,000	...	...	10,000	...	
40 & over	711	6,129	2,857	4,411	5,556	...	
Parsi	6,667	3,333	...	2,000	6,000	2,000	
0-9	10,000	...	...	...	...	...
10-14	...	...	...	...	...	...
15-39	6,667	3,333	...	3,333	6,667	...	
40 & over	5,000	5,000	...	...	5,000	5,000	
Jew	2,500	7,500	...	...	10,000	...	
0-9	10,000	...	...	...	...	...
10-14	...	...	...	...	...	...
15-39	...	10,000	...	...	10,000	...	
40 & over	...	10,000	...	...	10,000	...	
Brahmo	10 000	..	...	...	10,000	...	
0-9	10,000	...	...	...	...	...
10-14	...	...	...	...	...	...
15-39	...	...	...	...	10,000	...	
40 & over	...	...	...	...	...	...

SUBSIDIARY TABLE IV.—(Contd.)

Proportion of the sexes by Civil condition at certain ages for main religions and Nizamats, etc., in the Jaipur State.

Number of Females per 1,000 Males.																					
Religion and Nizamats.	All ages.						0—9			10—14			15—39			40 & over.			Age unspecified.		
	Unmarried.		Married.	Widowed.	Unmarried.	Married.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19			
1																					
Bandikui.																					
All religions	627	882	1,464	941	5,154		439	3,879	4,000			75	912	1,175	102	502	1,569	...	...	...	...
Hindu	602	912	1,493	915	5,300		385	4,167	4,000			33	951	1,211	...	513	1,606	...	...	...	...
Musalman	649	716	1,235	1,038	4,667		462	2,100				101	828	1,000	286	429	1,271	...	...	...	...
Jain	731	897	2,833	2,000			333						812	6,000		900	2,200	...	...	...	...
Christian	910	1,027	2,600	924			1,450					529	1,500	333	1,500	590	6,000	...	...	...	...
Arya	650		500	909			750						1,200	250		143	1,000	...	...	...	...
Sikh	...	1,000											1,000					...	...	...	...
Jew	...	1,000											1,000			1,000			...	...	...
Dausa.																					
All religions	584	1,051	1,678	956	5,866		401	4,204	2,392			47	1,202	1,516	39	538	1,744	...	...	...	...
Hindu	583	1,053	1,683	954	5,993		399	4,311	2,297			46	1,203	1,525	36	640	1,749	...	...	...	...
Musalman	693	963	1,325	1,072	3,837		506	3,219				117	1,165	782	276	514	1,538	...	...	...	...
Jain	461	1,013	1,973	1,043	1,000		459	7,750				29	1,250	2,483		452	1,763	...	...	...	...
Christian	...	500											500					...	...	...	...
Gangapur.																					
All religions	583	1,023	1,573	929	3,645		457	2,688	1,636			86	1,159	1,249	42	569	1,756	...	...	...	...
Hindu	580	1,030	1,586	927	3,709		450	2,657	1,710			85	1,161	1,266	39	679	1,764	...	...	...	...
Musalman	637	916	1,310	945	2,714		638	3,708	500			95	1,073	780	148	437	1,671	...	...	...	...
Jain	469	1,060	1,974	1,070			379	1,400				47	1,288	2,158		611	1,267	...	...	...	...
Animist	2,000	333											500					...	...	...	...
Christian	739	962	1,143	1,000			1,571					235	1,189	333		438	2,333	...	...	...	...
Sikh	2,000	3,000	1,000	1,000													1,000	...	...	...	...
Hindaun																					
All religions	567	1,053	1,416	880	3,442		425	2,601	1,219			58	1,192	999	39	627	1,628	...	...	...	...
Hindu	561	1,053	1,420	880	3,433		420	2,538	1,225			54	1,190	990	34	629	1,612	...	...	...	...
Musalman	613	1,058	1,412	880	2,538		489	3,830				105	1,232	1,078	270	592	1,557	...	...	...	...
Jain	594	1,112	1,193	926			522	3,750				100	1,164	1,302		677	1,120	...	...	...	...
Animist	...																	...	...	...	...

SUBSIDIARY TABLE IV.—(Contd.)

Proportion of the sexes by Civil condition at certain ages for main religions and Nizamats, etc., in the Jaipur State.—

Religion and Nizamats.	Number of Females per 1,000 Males.														
	All ages.			0—9			10—14			15—39			40 & over.		
	Unmarried.		Married.	Unmarried.		Married.	Unmarried.		Married.	Unmarried.		Married.	Unmarried.		Married.
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1															
Sawai Jaipur															
All religions	548	1,036	1,710	946	5,658	2,364	361	4,722	5,292	37	1,192	1,767	58	517	1,662
Hindu	550	1,040	1,725	947	6,183	2,238	358	4,754	5,556	36	1,193	1,780	57	521	1,678
Musalman	603	890	1,044	950	1,611	...	468	3,192	667	96	1,150	925	200	397	1,095
Jain	366	1,059	1,837	893	2,000	4,000	423	6,429	...	11	1,165	2,274	32	583	1,602
Animist	269	1,294	8,000	333	...	...	...	...	...	250	1,636	1,000	...	167	...
Christian	1,500	500	...	1,000	...	...	...	...	...	...	1,000	...	...	...	...
Kot-Kasim															
All religions	643	1,121	5,132	968	2,706	200	562	2,083	846	71	1,263	849	71	734	1,285
Hindu	639	1,110	1,089	965	2,462	...	552	2,152	833	65	1,243	830	77	742	1,237
Musalman	681	1,191	1,687	996	3,500	...	652	1,714	1,000	107	1,410	1,211	...	681	1,825
Jain	625	1,800	750	750	...	...	500	...	...	500	1,750	...	...	1,000	750
Sawai Madhopur.															
All religions	621	1,061	1,600	987	3,699	1,600	461	3,431	1,918	77	1,244	1,277	540	558	1,771
Hindu	619	1,064	1,584	977	5,109	1,769	453	3,403	1,767	75	1,212	1,277	599	559	1,746
Musalman	684	1,034	1,731	1,114	2,750	1,000	567	3,607	...	101	1,272	1,064	158	535	2,076
Jain	455	1,041	1,924	1,041	167	...	399	4,571	2,000	55	1,221	1,903	10	620	1,959
Animist	...	500	...	...	...	...	...	...	...	...	1,000	...	...	...	...
Malpura.															
All religions	596	1,045	1,868	993	3,176	1,875	428	2,687	1,734	42	1,181	1,599	34	503	2,016
Hindu	597	1,050	1,889	993	3,203	1,739	421	2,696	1,667	41	1,177	1,598	31	507	2,055
Musalman	619	974	1,315	963	3,727	...	502	2,302	2,000	80	1,240	713	143	462	1,800
Jain	472	1,016	1,923	1,027	3,000	...	533	4,125	7,000	8	1,234	2,646	9	467	1,614
Animist	760	1,012	2,773	932	1,250	...	559	1,688	1,000	194	1,167	2,143	600	507	3,113

Proportion of the sexes by Civil condition at certain ages for main religions and Nizamats, etc., in the Jaipur State.

Number of Females per 1,000 Males.																			
Religion and Nizamat.	All ages.				0-9			10-14			15-39			40 & over.			Age unspecified.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
																			2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	547	1,035	1,887	913	4,503	2,591	380	3,517	1,843	46	1,138	1,487	57	533	2,095	...	...	...
Sambhar.	545	1,041	1,912	915	4,728	2,211	367	3,608	1,973	43	1,142	1,488	50	535	2,099	...	...	...
All religions	610	949	1,483	862	3,400	3,333	535	2,271	1,000	87	1,048	1,020	390	514	1,723	...	...	...
Hindu	446	1,103	1,989	989	1,500	...	496	13,429	2,000	26	1,289	2,296	23	521	1,895	...	...	...
Musalman	1,000	1,636	2,000	1,600	...	...	400	1,000	...	...	3,000	1,000	...	667	1,000	...	...	...
Jain	780	1,000	2,400	937	...	...	857	...	...	448	1,327	1,500	...	484	3,000	...	...	...
Animist	500	467	3,000	2,333	...	...	...	...	...	200	683	...	...	...	2,000	...	...	...
Christian	...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
Arya	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jew	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Parsi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Shaikhawati.	550	1,115	1,647	862	4,536	2,179	413	3,505	1,842	63	1,238	1,210	31	675	1,810	125	143	...	
All religions	541	1,100	1,615	856	5,277	2,143	392	3,933	1,891	56	1,237	1,210	24	667	1,764	167	200	...	
Hindu	675	1,234	1,958	904	3,409	2,143	578	2,010	1,636	136	1,441	1,180	194	732	2,289	...	...	...
Musalman	728	1,392	2,714	1,165	...	...	741	10,000	...	23	1,508	3,750	222	1,037	2,500	...	...	...
Jain	...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...
Animist	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian	...	1,188	1,364	600	...	...	1,400	...	...	222	1,294	1,333	...	786	1,375	...	...	...
Arya	620	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Torawati.	534	1,094	1,817	878	4,285	2,469	390	3,876	2,914	66	1,247	1,639	41	608	1,876	...	...	...
All religions	530	1,094	1,826	877	4,498	2,690	384	4,030	3,033	62	1,246	1,657	35	607	1,881	...	...	...
Hindu	620	1,082	1,512	887	3,128	333	488	2,270	2,000	161	1,245	1,124	314	613	1,664	...	...	...
Musalman	655	1,329	3,222	1,031	...	...	660	4,333	...	35	1,725	2,706	48	737	3,500	...	...	...
Jain	1,000	91	...	1,000	...	...	...	...	...	...	143	...	...	...	...	...	...	...
Christian	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Thikanas.	585	1,114	1,876	900	2,938	4,000	435	3,425	1,970	66	1,240	1,435	65	658	1,999	...	...	...
All religions	576	1,105	1,817	897	3,742	4,556	422	3,681	2,351	59	1,222	1,413	50	656	1,978	...	...	...
Hindu	668	1,174	1,956	926	1,742	2,000	537	2,256	636	135	1,380	1,522	358	674	2,174	...	...	...
Musalman	531	1,260	2,346	847	1,333	...	563	4,625	2,000	6	1,481	2,438	22	660	2,237	...	...	...
Jain	931	1,000	4,500	1,143	...	...	400	2,000	...	333	1,100	...	...	333	2,500	...	...	...
Animist	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Arya	722	1,308	1,333	1,000	1,000	...	400	...	...	...	1,300	...	500	1,000	1,000	...	...	...
Parsi	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE V.

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

DISTRIBUTION PER 1,000 OF EACH AGE BY CIVIL CONDITION.																						
Castes.	All ages.						0—4			5—11			12—19			20—39			40 & over.			Remarks.
	Unmarried.		Married.		Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
	2	3	4	5	6																7		8	9	10	11	12	13	14	15	16	17	18	19
1																					20	
Hindu Males.																						
Ahir	496	407	97	996.9	2.4	7	972.4	24.7	2.9	701.7	279.3	16.0	203	705	92	66	613	291				
Balai	454	463	83	996.8	3.0	2	960	38	2	887.4	298.2	14.4	111.4	812.2	76.4	35	719	246				
Bambhi	500	286	214	1,000	...	...	1,000	...	...	625	250	125	...	750	250	...	429	571		
Bhangti	474	445	81	995.6	3.7	7	940	55	5	615	331	24	119	791	90	31	723	246				
Brahman	510	364	126	998	1.8	2	975.4	23.2	1.4	742	240	18	282	606	112	129	531	337				
Chamar	475	441	81	998	1.8	2	968	30	2	667	317	16	98	814	88	23	714	263				
Dhobi	450	442	108	1,000	...	...	957	39	1	678	293	29	128	768	104	46	650	304		
Gujar	188	416	96	997	3	...	962	37	1	723	260	17	198	709	93	53.2	661.4	282.4				
Jat	492	411	97	998.24	1.7	106	962	36	2	698	287	15	195	707	98	61	654	285				
Kachhi	453	437	110	1,000	...	...	947	53	...	789	211	...	146	708	146	65	673	262		
Kalal	478	113	109	995	5	...	951	43	6	679	296	25	214	671	115	78	630	292				
Kayastha	462	415	123	1,000	...	...	981	19	...	731	256	13	227	674	99	69	602	329		
Khati	503	397	100	997.5	2.1	4	971	27	2	726	260	14	187	716	97	59	645	296				
Khatik	442	470	88	994	6	...	915	83	2	577	399	24	102	807	91	24.4	687.4	278.2				
Koli	447	451	102	991.1	9	...	971	28	1	686	292	22	99	806	95	26	672	302				
Kumhar	460	447	93	996	3.6	4	967	30	3	659	322	19	121	789	90	32	695	273				

SUBSIDIARY TABLE V.—(Contd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

DISTRIBUTION PER 1,000 OF EACH AGE BY CIVIL CONDITION.																					
Castes.	1	All ages.			0—4			5—11			12—19			20—39			40 & over.			Remarks.	20
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
Hindu Males—(Contd.)																					
Lodha	...	451	440	109	1,000	...	...	989	11	...	721	266	13	166	703	131	31	709	260	
Lohar	...	474	434	92	1,000	...	...	974	20	6	707	281	12	222	688	90	49	700	251	
Mahajan	...	515	362	123	999	1	...	985	14	1	679	308	13	265	623	112	150	503	347		
Mali	...	476	432	92	998	2	...	981.7	17.9	.4	733	257	10	441	767	92	35	691	274		
Raigar	...	477	442	81	996.6	3	.4	973	26	1	692.2	287.4	20.4	103	813	84	26	723	251		
Rajput	...	558	340	102	998	1	1	981.4	9.2	9.4	881	111	8	358	564	78	170	555	275		
Rebari	...	456	417	127	992	8	...	930	55	15	752	204	44	239	665	96	51	620	329		
Teli	...	430	449	121	1,000	...	...	942	55	3	615	318	67	125	746	129	35	666	299	
Hindu Females.																					
Ahir	...	329	524	147	993	6	1	811	185	4	125.4	851.2	23.4	8	891	101	3	492	505		
Balai	...	316	521	163	993.6	6	.4	812	184	4	134.3	842.4	23.3	9	894	97	5.2	416.4	548.4		
Bambhi	...	250	625	125	...	...	...	1,000	...	...	...	1,000	...	...	667	333	...	...	...
Bhangi	...	343.4	515.3	141.3	993	7	...	816	180	4	190	787	23	12	890	98	7	460	533		
Brahman	...	280.3	432.4	287.3	994.6	4.8	.6	878	115	7	116	805	79	10	721	269	3	321	676		
Chamar	...	355	493	152	996.4	3.2	.4	861	136	3	170	809	21	10	887	103	4	445	551		
Dhobi	...	305	511	184	998	2	...	832	167	1	112	851	37	19	868	113	8	385	607		

SUBSIDIARY TABLE V—(Contd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

DISTRIBUTION PER 1,000 OF EACH AGE BY CIVIL CONDITION.																			
Castes.	All ages.			0—4			5—11			12—19			20—39			40 & over.			Remarks
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Hindu Females.—(Contd.)																			
Gujar	313	520	167	993.2	6.3	5	813	183	4	154	819	27	7	888	105	6	439	555	
Jat	328	521	151	995	4.7	3	814	182	4	156	824	20	8	893	99	4	484	512	
Kachhi	322	473	205	1,000	...	...	851	149	...	288	603	109	36	814	150	16	400	584	
Kalal	312	451	237	995	5	...	855	135	10	194	760	46	8	790	202	10	320	670	
Kayastha	296	473	231	996	4	...	910	85	5	249	718	33	7	798	195	7	389	604	
Khatia	310	512	178	993.3	6.3	4	840	155	5	128	846	26	19	857	124	4.3	412.4	553.3	
Khatik	346	512	142	995	5	...	780.3	216.4	3.3	184	793	23	12	877	111	11	442	547	
Koli	341	495	164	995	5	...	874	124	2	169	807	24	7	881	112	5	402	593	
Kumhar	324	511	165	994.4	5.1	5	831	164	5	125	849	26	13	874	113	5	444	551	
Lodha	317	518	165	1,000	...	...	892	108	...	178	800	22	7.4	896.3	96.3	22	411	567	
Lohar	325	500	175	980	20	...	844	150	6	249	720	31	27	839	134	5	457	538	
Mahajan	302	432	266	996	3	1	933.4	66.3	3	135	807	58	6	722	272	3	334	663	
Mali	335	499	166	997.3	2.3	4	868.4	128.4	3.2	135	841	24	6	873	121	3	435	562	
Raiger	361	485	154	996	4	...	859	136	5	153	827	20	16	856	128	6	427	567	
Rajput	228	475	297	996.8	2.6	6	897	92	11	225	697	78	7	778	215	4	345	651	

SUBSIDIARY TABLE V.—(Contd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

DISTRIBUTION PER 1,000 OF EACH AGE BY CIVIL CONDITION.																									
Castes.	All ages.									0—4			5—11			12—19			20—39			40 & over.			Remarks.
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.				
																						2	3	4	
1																									
Hindu Females.—(Concl'd.)																									
Rebari	...	259	537	204	989	11	...	833	167	...	266	674	60	27	849	124	3	490	507						
Teli	...	288	526	186	991.4	4.3	4.3	782	215	3	84	883	33	10	868	122	10	375	615						
Musalman Males.																									
Ahir	...	1,000	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...	...	...	...	...	...
Balai	...	333	667	...	1,000	...	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...
Bhangi	...	286	571	143	1,000	...	...	...	...	...	500	500	...	...	750	250	...	...	...	...	...	...	...
Brahman	...	500	500	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...
Chamar	...	750	250	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	1,000	...	...	...	...	...
Dhobi	...	489	416	95	971	22	7	949	46	5	671	282	47	100	800	100	33	714	253						
Jat	...	273	727	...	...	...	...	1,000	...	...	1,000	...	...	167	833	...	...	1,000	...	...	...	...	...
Kalal	...	474	466	60	984	16	...	857	134	9	593	395	12	126	789.	85	55.2	773.5	171.3						
Koli	1,000	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...	...
Kumhar	...	518	401	81	981	19	...	961	39	...	692	308	...	105	790	105	86	643	271						
Loonha	...	552	379	69	1,000	...	...	1,000	...	...	1,000	...	...	167	666	167	...	875	125				
Luhar	...	490	410	100	993	7	...	874	121	5	631	353	16	149	732	119	24	663	313						

SUBSIDIARY TABLE V.—(Contd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

DISTRIBUTION PER 1,000 OF EACH AGE BY CIVIL CONDITION.																				
Castes.	1	All ages.			0—4			5—11			12—19			20—39			40 & over.			Remarks.
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.				
																	2	3	4		5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Musalman Males.—(Concld.)																				
Mali	...	515	392	93	1,000	...	...	917	83	...	889	111	...	300	600	100	179	607	214	
Rajput	...	440	461	99	1,000	...	...	954	46	...	696	241	63	198	700	102	39	748	213	
Rangrez	...	442.4	441.3	116.3	988	12	...	905	87	8	605	368	27	173	705	122	60	633	307	
Sheikh	...	454	450	96	994	4	2	943	54	3	688	281	31	169	739	92	41	704	255	
Teli	...	461.2	450.5	85.3	998	2	...	919	80	1	615	357	28	130	764	106	40	721	239	
Musalman Females.																				
Balai	...	500	400	100	1,000	...	...	1,000	...	...	...	...	...	250	750	...	...	500	500	
Bhangi	...	231	538	231	1,000	...	...	1,000	...	...	...	1,000	...	...	600	400	...	...	1,000	
Chamar	...	200	600	200	1,000	...	...	...	...	...	...	1,000	...	...	1,000	...	...	500	500	
Dhobi	...	334	523	143	1,000	...	...	779	204	17	318	675	7	7	945	48	4	496	500	
Kalal	...	351	509	140	961	39	...	778	216	6	349	636	15	28	892	80	5	490	505	
Koli	...	429	571	...	1,000	...	...	1,000	...	...	...	1,000	...	...	1,000	...	...	1,000	...	
Kumhar	...	314.4	545.4	140.2	1,000	...	...	868	132	...	164.4	808.2	27.4	59	797	144	57	545	398	
Lodha	...	381	476	143	1,000	...	...	1,000	...	...	...	...	...	...	1,000	...	...	571	429	
Lohar	...	326	535	139	984	16	...	727	265	8	238	739	23	11	898	91	10	506	484	

SUBSIDIARY TABLE V—(Contd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

DISTRIBUTION PER 1,000 OF EACH AGE BY CIVIL CONDITION.																										
Castes.	1	All ages.						0—4			5—11			12—19			20—39			40 & over.			Remarks			
		Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.		
		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20						
Musalman Females—(Concld.)																										
Mali	...	485	350	165	1,000	...	1,000	...	...	600	300	100	61	697	242	167	444	389						
Rajput	...	293	516	191	1,000	...	765	235	...	270	676	54	20	844	136	47.2	417.3	535.5								
Rangrez	...	364	504	132	976	12	835	163	2	313	676	11	12	892	96	4	527	469								
Sheikh	...	324	516	160	989.5	10	827	167	6	220	758	22	18	879	103	19.4	451.3	529.3								
Teli	341	507	152	981	19	821	171	8	227	760	13	16	890	94	9	472	519								
Jain Males.																										
Brahman	...	667	333	...	...	...	1,000	...	...	1,000	...	...	...	1,000	...	500	500	...	
Kūmhar	1,000	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...					
Mahajan	...	505	356	139	995	3	969	27	4	743	238	19	311.4	572.1	116.5	184	471	345								
Mali	500	500	...	...	...	...	...	...	...	...	...	...	...	...	500	500			
Rajput	...	500	250	250	...	...	...	...	...	1,000	...	...	500	500	...	...	...	500	
Jain Females.																										
Brahman	1,000	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...				
Kalal	1,000	...	...	...	...	...	...	...	1,000	...	...	...	...	...	...	...	
Mahajan	...	289	429	302	394.2	4.4	911.1	76.4	12.5	112	823	65	7.3	701.4	291.3	4	296	700								
Rajput	1,000	...	...	...	...	...	...	...	1,000	...	...	1,000	...	...	1,000				

SUBSIDIARY TABLE V—(Contd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

Distribution per 1,000 of each age by Civil Condition.																						
Castes.	All ages.						0—4			5—11			12—19			20—39			40 & over.			Remarks.
	Unmarried.		Married.		Widowed.	Unmarried.		Married.		Widowed.	Unmarried.		Married.		Widowed.	Unmarried.		Married.		Widowed.		
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20			
1																						
Christian (Native) Males.																						
Christian ..	555	401	44	1,000	..	..	1,000	..	..	875	125	..	297	652	51	41	816	143		
Christian (Native) Females.																						
Christian ..	487	437	76	1,000	..	..	1,000	..	..	789	211	..	76	905	19	24	524	452		
Christian Males.																						
Others ..	560	410	30	1,000	..	..	983	..	17	1,000	..	..	368	600	32	100	833	67		
Christian Females.																						
Others ..	505	426	69	1,000	..	..	1,000	..	..	833	167	..	169	795	36	66	639	295		
Arya Males.																						
Brahman ..	436	436	128	1,000	..	..	1,000	..	..	625	375	..	286	500	214	..	778	222		
Gujar ..	..	1,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1,000	..		
Jat ..	388	445	167	1,000	..	..	1,000	..	..	1,000	..	..	..	714	286	..	750	250		
Kayastha ..	438	510	62	1,000	..	..	1,000	..	..	1,000	..	..	..	875	125	..	1,000	..		
Khati ..	375	500	125	1,000	..	..	1,000	..	..	..	1,000	..	..	1,000	..	..	..	1,000		

SUBSIDIARY TABLE V.—(Contd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

Distribution per 1,000 of each age by Civil Condition.																							
Castes.	All ages.						0—4			5—11			12—19			20—39			40 & over.			Remarks.	20
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.		
1																							
Arya Males —(concl'd.)																							
Mahjan	500	380	120	1,000	..	..	1,000	..	..	1,000	..	..	..	..	..	..	..	..	..	..	647	294
Mali	..	1,000	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Rajput	596	319	85	1,000	..	..	1,000	..	..	833	167	..	429	500	71	308	461	231	..	..	..	..
Arya Females.																							
Brahman	355	355	290	1,000	..	..	1,000	..	..	667	833	..	..	727	273	111	222	667	..	..	..	..
Jat	375	563	62	1,000	..	..	1,000	..	..	400	600	..	..	1,000	..	..	667	333	..	..	..	..
Kayastha	400	533	67	1,000	..	..	1,000	..	..	..	1,000	..	..	1,000	..	..	500	500	..	..	..	..
Khatti	444.5	444.5	111	1,000	..	..	1,000	..	..	..	1,000	..	..	1,000	..	..	..	1,000	..	..	..	..
Mahajan	400	475	125	1,000	..	..	1,000	..	..	500	500	..	..	909	91	..	600	400	..	..	..	..
Mali	..	1,000	..	..	..	..	..	..	..	..	..	..	..	1,000	..	..	..	..	..	..	..	..
Rajput	214	381	405	1,000	..	..	1,000	..	..	91	636	273	..	600	400	..	231	769	..	..	..	..
Sikh Males.																							
Jat	500	500	..	1,000	..	..	..	..	..	1,000	..	..	333	667	..	..	1,000	..	..	..	..	..
Rajput	167	750	83	..	..	..	..	..	..	500	500	..	..	1,000	..	125	750	125	..	..	..	..

SUBSIDIARY TABLE V.—(Concl'd.)

Distribution by Civil condition of 1,000 of each sex at certain ages for selected castes.

DISTRIBUTION PER 1,000 OF EACH AGE BY CIVIL CONDITION.																									
Castes.	All ages.						0—4			5—11			12—19			20—39			40 & over.			Remarks.			
	Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed.		
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20						
1																									
Sikh Females.																									
Jat	...	500	500	...	1,000	...	...	...	...	1,000	...	...	...	1,000	...	...	...	...	...	...	...	...	...	...
Rajput	...	182	727	91	1,000	...	...	...	...	...	1,000	...	...	1,000	...	...	...	...	...	...	750	250	...	...
Parsi Males.																									
Parsi	...	667	333	...	1,000	...	...	...	...	...	...	...	...	...	667	333	...	500	500	...	500	...	...	...
Parsi Females.																									
Parsi	...	200	600	200	...	...	...	...	...	1,000	...	...	...	...	...	1,000	...	...	...	...	500	...	500	...
Jew Males.																									
Jew	...	250	750	...	1,000	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	1,000	...	...	...
Jew Females.																									
Jew	1,000	...	...	...	...	...	...	...	...	...	...	...	...	1,000	...	...	...	...	1,000	...	...	...

SUBSIDIARY TABLE A.

Correlation of statistics regarding literacy and Civil condition.

Age group.	Total Population.						Total married.					
	Persons.		Males.		Females.		Persons.		Males.		Females.	
	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921
1	2	3	4	5	6	7	8	9	10	11	12	13
All religions.												
0—9 ...	639,702	609,216	328,414	312,942	311,288	296,274	11,425	15,852	2,295	3,716	9,130	12,136
10—14 ...	253,866	257,853	146,688	148,370	107,178	109,483	68,115	69,751	15,722	15,797	52,393	53,954
15—19 ...	232,769	194,399	131,968	112,391	100,801	82,008	135,717	111,104	44,016	38,188	91,701	72,916
20 & over ...	1,510,310	1,277,334	778,680	669,039	731,630	608,295	1,066,637	847,937	562,619	449,622	501,018	398,315
Hindu.												
0—9 ...	580,711	554,473	298,532	285,217	282,179	269,256	9,796	12,904	1,875	2,351	7,921	10,553
10—14 ...	230,976	233,242	133,755	131,748	97,221	98,494	62,022	62,714	14,054	13,594	47,968	49,120
15—19 ...	212,460	177,145	120,836	102,881	91,624	74,264	123,976	100,879	40,179	31,670	83,797	66,209
20 & over ...	1,374,733	1,161,741	709,157	608,809	665,576	552,935	970,329	768,427	511,922	407,532	458,407	360,893
Musalman.												
0—9 ...	50,187	47,532	25,430	24,038	24,757	23,494	1,576	2,820	407	1,299	1,169	1,521
10—14 ...	19,298	21,236	10,829	11,749	8,469	9,487	5,210	6,231	1,512	2,066	3,698	4,165
15—19 ...	16,865	14,687	9,236	8,140	7,629	6,547	9,752	8,705	3,211	3,043	6,541	5,662
20 & over ...	109,410	96,069	55,730	49,949	53,680	46,120	81,358	68,981	42,732	36,512	38,626	32,469
Jain.												
0—9 ...	7,871	6,188	3,983	3,165	3,888	3,023	43	100	10	56	33	44
10—14 ...	3,226	3,059	1,862	1,707	1,364	1,352	843	746	146	117	697	629
15—19 ...	3,103	2,369	1,725	1,280	1,378	1,089	1,871	1,419	590	447	1,281	972
20 & over ...	24,208	17,872	12,725	9,408	11,483	8,461	13,550	9,307	7,187	4,934	6,363	4,373
Animist.												
0—9 ...	531	504	263	253	268	251	9	21	3	8	6	16
10—14 ...	123	164	73	93	50	71	26	50	5	18	21	32
15—19 ...	149	90	82	38	67	52	82	63	25	19	57	44
20 & over ...	976	656	537	332	439	324	757	510	422	272	335	238
Christian.												
0—9 ...	323	400	169	209	154	191	...	...	...	...	...	...
10—14 ...	149	89	100	39	49	50	3	...	...	...	3	...
15—19 ...	142	68	48	35	94	33	17	14	...	3	17	11
20 & over ...	712	702	372	382	340	320	456	512	244	267	212	215
Arya.												
0—9 ...	54	106	27	54	27	52	1	4	...	2	1	2
10—14 ...	75	59	63	32	12	27	8	9	5	1	3	8
15—19 ...	36	35	31	16	5	19	13	21	8	6	5	15
20 & over ...	133	233	75	128	58	105	100	159	60	85	40	74

SUBSIDIARY TABLE A.—(Contd.)

Correlation of statistics regarding literacy and Civil condition.

Age group.	Total literates.						Percentage of married to literate.						Remarks
	Persons		Males.		Females.		Persons.		Males.		Females.		
	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921	
1	14	15	16	17	18	19	20	21	22	23	24	25	26
All religions.													
0—9 ...	1,052	1,906	938	1,587	114	319	9·2	12 0	40 9	42 7	1 2	2 6	
10—14 ...	5,689	6,813	5,463	6,406	226	407	8·3	9 7	31 7	40 5	·4	·8	
15—19 ...	9,686	8,611	9,310	8,114	276	497	7·1	7·7	21·1	21·2	4	·7	
20 & over ...	71,277	61,798	68,940	61,901	2,337	2,897	6·6	7 6	12 2	13 7	4	7	
Hindu.													
0—9 ...	761	1,339	695	1,157	66	182	7·7	10·4	37·1	49 2	·8	1·7	
10—14 ...	4,516	5,554	4,374	5,260	142	291	7·2	8 8	31·1	38·4	·3	·6	
15—19 ...	7,964	7,131	7,724	6,789	240	315	6·4	7 1	19·2	19·6	·3	·5	
20 & over ...	57,925	52,339	56,227	50,318	1,698	2,021	5·9	6·8	10 9	12 3	·4	·6	
Musalman.													
0—9 ...	67	162	63	123	4	39	4·2	5·7	15·4	9·5	·3	2·5	
10—14 ...	266	454	251	413	15	41	5·1	7·3	16 6	19 9	·4	·9	
15—19 ...	467	511	442	453	25	58	4·7	5·8	13·7	14 8	·4	1·0	
20 & over ...	4,070	4,894	3,877	4,513	193	381	5·0	7·1	9·1	12·3	·5	1·1	
Jain.													
0—9 ...	133	260	122	235	11	25	309·3	260 0	1,220 0	419·6	33 3	56 8	
10—14 ...	721	701	693	682	28	22	85 5	91 3	474·6	582·9	4·0	3·5	
15—19 ...	1,108	881	1,080	830	28	51	59·2	62·3	183 0	185·6	2·1	5·5	
20 & over ...	8,576	6,822	8,411	6,635	165	187	63 3	73·3	117·0	134·4	2·5	4·2	
Animist.													
0—9 ...	...	...	...	...	...	...	...	...	...	...	...	...
10—14 ...	..	...	...	...	...	...	...	...	...	...	...	...
15—19 ...	...	...	...	...	...	...	...	...	...	...	...	...
20 & over ...	...	...	...	...	...	...	...	...	...	...	...	...
Christian.													
0—9 ...	80	132	59	68	30	64	...	...	...	...	...	...
10—14 ...	129	73	90	30	39	43	4,300 0	...	...	...	1,305 0	...	
15—19 ...	113	58	34	28	79	30	664 7	414·2	...	933·3	464·7	272·7	
20 & over ...	562	612	305	342	257	270	123·2	119·5	125·0	128·1	121·2	110 2	
Arya.													
0—9 ...	9	13	7	4	2	9	900 0	325 0	...	200·0	200 0	450·0	
10—14 ...	55	27	54	21	1	6	687·5	300 0	1080·0	2100 0	33·3	75 0	
15—19 ...	28	22	26	13	2	9	215·3	104·7	325·0	216·6	40 0	60·0	
20 & over ...	81	105	65	75	16	30	81	66·0	108·3	88·2	40 0	40 5	

SUBSIDIARY TABLE A.—(Contd.)

Correlation of statistics regarding literacy and Civil condition.

Age group.	Total Population.						Total married.					
	Persons.		Males.		Females.		Persons.		Males.		Females.	
	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921
1	2	3	4	5	6	7	8	9	10	11	12	13
Sikh.												
0—9 ...	21	10	10	3	11	7	...	...	...	...	...	...
10—14 ...	18	4	6	2	12	2	3	1	...	1	3	...
15—19 ...	11	4	9	1	2	3	5	3	3	...	2	13
20 & over ...	107	42	64	23	43	19	63	29	37	15	14	38
Parsi.												
0—9 ...	2	1	...	1	2	...	...	...	...	...	...	...
10—14 ...	1	...	...	...	1	...	...	...	...	...	...	...
15—19 ...	2	1	1	...	1	1	...	...	...	...	...	...
20 & over ...	23	9	15	5	8	4	16	5	10	2	6	3
Jew.												
0—9 ...	2	1	...	1	2	...	...	...	...	...	...	...
10—14 ...	...	...	...	...	...	...	...	...	...	...	...	...
15—19 ...	...	...	...	...	...	...	...	...	...	...	...	...
20 & over ...	3	6	2	3	1	3	3	6	2	3	1	3
Brahmo.												
0—9 ...	...	1	...	1	...	...	...	...	...	...	...	...
10—14 ...	...	...	...	...	...	...	...	...	...	...	...	...
15—19 ...	1	...	...	...	1	...	1	...	...	...	1	...
20 & over ...	5	1	3	...	2	1	5	1	3	...	2	1

SUBSIDIARY TABLE A.—(Concl'd.)

Correlation of statistics regarding literacy and Civil condition.

Age group	Total literates.						Percentage of married to literates.						Remarks
	Persons.		Males.		Females.		Persons.		Males.		Females.		
	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921	1911	1921	
	14	15	16	17	18	19	20	21	22	23	24	25		26
Sikh.													
0-9	...	1	...	1	...	...	...	...	...	...	...	...	...
10-14	...	1	1	1	...	...	1	33·3	100·0	...	...	...	...
15-19	...	3	1	3	1	...	...	60·0	33·3	100·0	...	...	...
20 & over	...	38	12	38	10	...	2	60·3	41·3	102·7	66·6	...	14·2
Parsi.													
0-9	...	1	...	...	...	1	...	...	...	...	...	...	...
10-14	...	1	...	...	...	1	...	...	...	...	...	...	...
15-19	...	2	1	1	...	1	1	...	...	...	...	...	...
20 & over	...	19	8	13	5	6	3	118·7	160·0	130·0	250·0	100·0	100·0
Jew													
0-9
10-14
15-19
20 & over	..	3	5	2	3	1	2	1·0·0	83·3	100·0	100·0	1·0·0	66·6
Brahmo.													
0-9
10-14
15-19	...	1	...	...	...	1	...	100·0	...	...	...	100·0	...
20 & over	...	3	1	2	...	1	1	60·0	100·0	66·6	...	50·0	100·0

SUBSIDIARY TABLE B.

Correlation of statistics regarding literacy and Civil Condition in Jaipur City.

Particulars.				AGE PERIODS.			
				0—9	10—14	15—19	20 & over.
1				2	3	4	5
ALL RELIGIONS.							
<i>Total population</i>							
Persons	1911	...	...	24,993	10,923	11,938	89,244
	1921	...	...	22,889	11,183	9,960	76,175
Males	1911	...	...	12,623	6,235	6,284	45,704
	1921	...	...	11,684	6,505	5,397	40,796
Females	1911	...	...	12,370	4,688	5,654	43,540
	1921	...	...	11,205	4,678	4,563	5,379
<i>Total married.</i>							
Persons	1911	...	...	524	3,368	7,758	60,299
	1921	...	...	820	3,675	6,540	50,521
Males	1911	...	...	107	835	2,661	33,166
	1921	...	...	166	901	2,379	28,815
Females	1911	...	...	417	2,533	5,097	27,133
	1921	...	...	654	2,774	4,161	21,706
<i>Total literates.</i>							
Persons	1911	...	...	256	917	1,547	11,628
	1921	...	...	429	1,222	3,364	8,326
Males	1911	...	...	210	834	1,423	10,999
	1921	...	...	334	1,085	3,034	7,789
Females	1911	...	...	46	83	124	629
	1921	...	...	95	137	330	537
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	48.8	27.2	19.9	19.2
	1921	...	...	52.3	33.2	51.4	16.4
Males	1911	...	...	196.2	99.8	53.4	33.1
	1921	...	...	201.2	120.4	127.5	27.0
Females	1911	...	...	11.0	3.2	2.4	2.3
	1921	...	...	14.5	4.9	7.9	2.4
HINDU.							
<i>Total population.</i>							
Persons	1911	...	...	15,135	6,735	7,842	61,758
	1921	...	...	13,547	6,908	6,518	51,485
Males	1911	...	...	7,680	3,957	4,116	31,209
	1921	...	...	6,951	4,056	3,542	27,458
Females	1911	...	...	7,455	2,778	3,726	30,549
	1921	...	...	6,596	2,852	2,976	24,027
<i>Total married.</i>							
Persons	1911	...	...	275	2,248	5,253	41,215
	1921	...	...	502	2,513	4,446	33,354
Males	1911	...	...	59	563	1,848	22,605
	1921	...	...	87	609	1,706	19,248
Females	1911	...	...	216	1,685	3,405	19,610
	1921	...	...	415	1,904	2,740	14,106
<i>Total literates.</i>							
Persons	1911	...	...	157	571	1,038	7,892
	1921	...	...	283	869	1,145	8,200
Males	1911	...	...	130	522	959	7,513
	1921	...	...	218	768	1,052	7,645
Females	1911	...	...	27	19	79	379
	1921	...	...	65	101	93	555

SUBSIDIARY TABLE B.—(Contd.)

Correlation of statistics regarding literacy and Civil condition in Jaipur City.

Particulars.				AGE PERIODS.			
				0—9	10—14	15—19	20 & over.
1				2	3	4	5
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	57.1	25.4	19.7	19.1
	1921	...	...	56.3	34.5	25.7	21.5
Males	1911	...	...	220.3	92.7	51.8	33.2
	1921	...	...	250.5	126.1	61.6	39.7
Females	1911	...	...	12.5	1.1	2.3	1.9
	1921	...	...	15.6	5.3	3.3	3.9
MUSALMAN.							
<i>Total population.</i>							
Persons	1911	...	...	8,517	3,519	3,318	22,280
	1921	...	...	8,157	3,672	2,889	20,159
Males	1911	...	...	4,274	1,903	1,762	11,831
	1921	...	...	4,092	2,080	1,591	11,165
Females	1911	...	...	4,243	1,616	1,586	10,446
	1921	...	...	4,065	1,592	1,298	9,291
<i>Total married.</i>							
Persons	1911	...	...	237	902	2,029	16,158
	1921	...	...	302	971	1,722	14,705
Males	1911	...	...	45	239	639	8,956
	1921	...	...	74	260	562	8,201
Females	1911	...	...	192	663	1,390	7,202
	1921	...	...	228	711	1,160	6,501
<i>Total literates.</i>							
Persons	1911	...	...	29	116	182	1,622
	1921	...	...	65	164	200	1,755
Males	1911	...	...	26	106	166	1,507
	1921	...	...	53	145	172	1,580
Females	1911	...	...	3	10	16	115
	1921	...	...	12	19	28	175
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	12.2	12.8	8.9	10.0
	1921	...	...	21.5	16.8	11.6	11.9
Males	1911	...	...	57.7	44.3	25.9	16.8
	1921	...	...	71.6	55.7	30.6	19.2
Females	1911	...	...	1.5	1.5	1.1	1.5
	1921	...	...	5.2	2.6	2.4	2.6
JAIN.							
<i>Total population.</i>							
Persons	1911	...	...	1,264	623	697	4,919
	1921	...	...	1,126	586	536	4,021
Males	1911	...	...	632	352	368	2,511
	1921	...	...	613	358	256	2,067
Females	1911	...	...	632	271	329	2,408
	1921	...	...	513	228	280	1,954
<i>Total married.</i>							
Persons	1911	...	...	11	211	466	2,755
	1921	...	...	15	188	365	2,318
Males	1911	...	...	3	31	171	1,514
	1921	...	...	5	31	110	1,290
Females	1911	...	...	8	180	295	1,241
	1921	...	...	10	157	255	1,028

SUBSIDIARY TABLE B.—(Contd.)

Correlation of statistics regarding literacy and Civil condition in Jaipur City.

Particulars.				AGE PERIODS.			
				0—9	10—14	15—19	20 and over.
1				2	3	4	5
<i>Total literates.</i>							
Persons	1911	...	...	54	212	291	1,954
	1921	...	...	72	177	204	1,587
Males	1911	...	...	43	192	270	1,870
	1921	...	...	59	165	172	1,511
Females	1911	...	...	11	20	21	84
	1921	...	...	13	12	32	76
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	490.9	100.4	62.4	70.9
	1921	...	...	480.0	94.1	55.8	68.4
Males	1911	...	...	1,433.3	619.3	157.8	123.5
	1921	...	...	1,186.0	532.2	156.3	117.1
Females	1911	...	...	137.5	11.1	7.1	6.7
	1921	...	...	130.0	7.6	12.5	7.3
CHRISTIAN.							
<i>Total population.</i>							
Persons	1911	...	...	40	14	32	156
	1921	...	...	39	8	8	126
Males	1911	...	...	20	9	24	86
	1921	...	...	21	5	5	64
Females	1911	...	...	20	5	8	70
	1921	...	...	18	3	3	62
<i>Total married.</i>							
Persons	1911	...	...	...	...	3	88
	1921	...	...	...	...	1	84
Males	1911	...	...	...	...	...	47
	1921	...	...	...	...	...	42
Females	1911	...	...	...	...	3	41
	1921	...	...	...	...	1	42
<i>Total literates.</i>							
Persons	1911	...	...	13	7	27	111
	1921	...	...	7	7	6	110
Males	1911	...	...	9	5	20	68
	1921	...	...	4	4	4	62
Females	1911	...	...	4	2	7	43
	1921	...	...	3	3	2	48
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	...	...	900.0	126.1
	1921	...	...	...	...	600.0	130.9
Males	1911	...	...	...	...	...	144.6
	1921	...	...	...	...	...	147.6
Females	1911	...	...	...	...	233.3	104.8
	1921	...	...	...	...	200.0	114.2
ARYA.							
<i>Total population.</i>							
Persons	1911	...	...	17	16	8	41
	1921	...	...	12	6	6	42
Males	1911	...	...	9	9	6	15
	1921	...	...	3	4	2	19
Females	1911	...	...	8	7	2	26
	1921	...	...	9	2	4	23

SUBSIDIARY TABLE B.—(Contd.)

Correlation of statistics regarding literacy and Civil condition in Jaipur City.

Particulars.				AGE PERIODS.			
				0—9	10—14	15—19	20 and over.
1				2	3	4	5
<i>Total married.</i>							
Persons	1911	...	...	1	4	2	30
	1921	...	...	1	2	5	30
Males	1911	...	...	...	2	...	15
	1921	...	...	...	...	1	16
Females	1911	...	...	1	2	2	15
	1921	...	...	1	2	4	14
<i>Total literates.</i>							
Persons	1911	...	...	1	9	4	17
	1921	...	...	2	4	6	23
Males	1911	...	...	1	8	4	12
	1921	...	...	...	3	2	14
Females	1911	...	...	...	1	...	5
	1921	...	...	2	1	4	9
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	100 0	225 0	200 0	56 6
	1921	...	...	200 0	200 0	120 0	76 6
Males	1911	...	...	...	400 0	...	80 0
	1921	...	...	...	...	200 0	87 5
Females	1911	...	...	...	50 0	...	33 3
	1921	...	...	200 0	50 0	100 0	64 2
SIKHS.							
<i>Total population.</i>							
Persons	1911	...	...	18	15	9	76
	1921	...	...	6	3	2	36
Males	1911	...	...	8	5	7	40
	1921	...	...	2	2	1	20
Females	1911	...	...	10	10	2	36
	1921	...	...	4	1	1	16
<i>Total married.</i>							
Persons	1911	...	...	...	3	5	42
	1921	...	...	...	1	1	25
Males	1911	...	...	...	...	3	22
	1921	...	...	...	1	...	13
Females	1911	...	...	...	3	2	20
	1921	...	...	...	...	1	12
<i>Total literates.</i>							
Persons	1911	...	...	1	1	3	22
	1921	...	...	...	1	1	10
Males	1911	...	...	1	1	3	22
	1921	...	...	...	...	1	8
Females	1911	...	...	...	...	...	...
	1921	...	...	...	1	...	2
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	...	33 3	60 0	52 3
	1921	...	...	...	100 0	100 0	40 0
Males	1911	...	...	...	...	100 0	100 0
	1921	...	...	...	...	...	61 5
Females	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	16 6

SUBSIDIARY TABLE B—(Concl'd.)

Correlation of statistics regarding literacy and Civil condition in Jaipur City.

Particulars.				AGE PERIODS.			
				0—9	10—14	15—19	20 and over.
1				2	3	4	5
PARSI.							
<i>Total population.</i>							
Persons	1911	...	...	2	1	2	14
	1921	...	..	1	...	1	5
Males	1911	...	...	...	...	1	9
	1921	...	...	1	...	...	3
Females	1911	...	...	2	1	1	5
	1921	...	...	...	...	1	2
<i>Total married.</i>							
Persons	1911	...	...	...	...	...	11
	1921	...	...	...	...	...	4
Males	1911	...	...	...	...	...	7
	1921	...	...	...	...	...	2
Females	1911	..	...	...	...	...	4
	1921	...	...	...	...	...	2
<i>Total literates.</i>							
Persons	1911	...	...	1	1	2	10
	1921	...	...	...	...	1	4
Males	1911	...	...	...	...	1	7
	1921	...	...	...	...	...	3
Females	1911	...	...	1	1	1	3
	1921	..	...	...	...	1	1
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	...	...	...	90·9
	1921	...	...	...	...	...	100·0
Males	1911	...	...	...	...	...	100·0
	1921	...	...	...	...	..	150·0
Females	1911	...	...	...	...	...	75·0
	1921	...	...	...	...	...	50·0
BRAHMO.							
<i>Total population.</i>							
Persons	1911	...	...	...	...	...	...
	1921	...	...	1	...	...	1
Males	1911	..	..	...	...	...	...
	1921	...	...	1	..	...	...
Females	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	1
<i>Total married.</i>							
Persons	1911	...	...	...	..	...	...
	1921	...	...	...	...	...	1
Males	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	...
Females	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	1
<i>Total literates.</i>							
Persons	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	...
Males	1911	...	...	...	...	...	...
	1921	...	...	...	..	...	...
Females	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	1
<i>Percentage of married to literates.</i>							
Persons	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	100·0
Males	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	...
Females	1911	...	...	...	...	...	...
	1921	...	...	...	...	...	100·0

CHAPTER VIII.

Literacy.

Statistical
Data.

Our discussion is based upon the following :—

Imperial Tables VIII and IX.

Local Table VIII.

Subsidiary Tables I to IX.

Imperial Table VIII Literacy by religion and age periods for the State and the districts.

Imperial Table IX. Literacy for certain selected castes.

Local Table VIII. Literacy in Hindi and Urdu.

Subsidiary Table I. Education by age, sex and religion in Jaipur State.

Subsidiary Table II. Literacy by age, sex and locality.

Subsidiary Table III. Education by religion and sex in the State.

Subsidiary Table IV. English Education by age, sex and locality since 1901 in the State.

Subsidiary Table V. Progress of education by Nizamats since 1901.

Subsidiary Table VI. Education by caste.

Subsidiary Table VII. Number of institutions and pupils according to the returns of the Education Department.

Subsidiary Table VIII. Results of University and Departmental Examinations.

Subsidiary Table IX. Number of persons literate in vernacular languages.

The meaning
of the
Statistics.

At the Census of 1881 and 1891, the division of the population as regards literacy was made into three classes, namely learning, literate and illiterate.

This was found rather misleading as the Census returns did not exactly correspond with the statistics of the Education Department.

It was, therefore, thought advisable at the Census of 1901 to limit the classification to two chief heads, namely literate and illiterate. This has been found useful and it was adopted at the last three Censuses, 1901, 1911 and 1921.

To distinguish between the literate and the illiterate, a very easy and practical test was formulated.

Those who could write a letter and read the answer to it, but not otherwise were regarded "literate." Those who were found unable to read and write a letter were classed as illiterate.

To learn further about education it was also decided in 1901, "to have a record of the vernacular language or script in which each person was literate."

This scheme was worked in 1911 and 1921, and a table for the State by Nizamats was compiled to correct statistics of the persons knowing the vernaculars Hindi and Urdu, which were shown in a separate table to amplify the education returns.

Literacy in English language is also exhibited in Subsidiary Table IV.

To give a correct idea of the extent of education, it was deemed desirable not to take into consideration figures for those whose ages are between 1-5, as minors, in infancy, are never expected to be receiving education in reading and writing.

If these figures were included, they might have given false and misleading proportions which would have never presented an accurate idea of the extent of education in the sense of literacy.

		Persons.	Males.	Females.	Extent of literacy.
Jaipur State	...	2,338,802	1,242,742	1,096,060	
Literate	...	82,128	78,008	4,120	
Proportion per mille	...	40	71	43	

The figures set forth above at once convey to the reader the extent of literacy in the Jaipur State. We learn that 40 per mille of the whole population have received some education of whom 71 per thousand are males and only 43 are females.

Subsidiary Table II shows Literacy by age, sex and locality. At present the literacy returns will only be examined by locality.

A glance at the Subsidiary Table II will show that Bandikui heads the list as regards strength of literacy, both for males and females.

The reason for this most exalted position of Bandikui in the Jaipur State is not far to seek. It is a junction of the B. B. & C. I. Railway system and is actually inhabited mostly by railway employees with their families. The total population of Bandikui including Sawai-Madhoganj is 5,325 of which the railway population is 3,373.

The total population of Bandikui Nizamat is 10,659.

From these figures it is at once clear that it is the railway and the Sawai-Madhoganj population which, in fact, swells the number of the educated or literacy in the place.

Next comes Jaipur City, which has a number of institutions of all grades to impart education. It is, besides, the seat of Government, where the administrative machinery affords a great incentive for all people to receive education.

Sambhar follows Jaipur City which has a proportion of 44 per mille, slightly higher than the general proportion given for the whole State.

Salt works at Sambhar and the railway population at Phulera are responsible for this high proportion of literacy.

All other Nizamats return literacy below 40 per mille, ranging between 24·0 to 39·2 for persons.

Literacy by
Religion.

Jaipur State.

Religion.	Males proportion per mille order.		Females proportion per mille order.	
Hindu	63	8	3	9
Musalman	67	7	7	8
Jain	594	4	23	7
Animist ... ..	...	...	...	...
Christian	842	2	829	2
Arya	559	5	305	5
Sikh	423	6	120	6
Parsi	833	3	800	3
Jew	1,000	1	667	4
Brahmo ... ..	...	...	1,000	1

Of the ten religions detailed above, whose figures for literacy have been compiled, some religions, namely Animists, Brahmos, Jews, Parsis and Sikhs should be deleted from Examination at present as their population is very small.

Christians stand highest as regards literacy amongst the remaining religions. It is very natural that they should occupy this most coveted position. The Christian population enjoys special facilities for receiving education.

The Jains follow next as regards literacy amongst male population. They are all people who are employed in commerce and as clerks and officers in the administration and as such very few are deprived of the benefits of education.

Aryas come fifth in literacy. They have good number of people who are educated both amongst males and females. Aryas being members of reformed sect of Hindus, there is amongst them a very keen desire to spread education.

The total population of Musalmans is less than that of Hindus, and literacy amongst the Musalmans is more marked than amongst Hindus, because the Hindus comprise all classes of people, who are mostly agriculturists; while the Musalmans belong largely to the Urban population, and as such have numerous opportunities of receiving education.

EDUCATION BY AGE PERIODS.

Jaipur State.

Age period.		Proportion per mille.	
		Males.	Females.
All ages 5 and over	...	71	4.3
5 to 10	...	9	2
10 to 15	...	43	4
15 to 20	...	72	6
20 and over	...	93	5

Education by age periods gives the figures shown above. We observe that at age periods 15 to 20 and 20 and over, we have the highest proportion both amongst Males and Females. At the age periods 5 to 10 we have the lowest proportion which confirms the well known fact that boys in India commence education generally after the age of ten.

The figures given below are taken from Subsidiary Table V.

Locality.		Number of literates per mille all ages 10 and over.					
		Males.			Females.		
		1921	1911	1901	1921	1911	1901
Jaipur State	...	82.1	79.1	58.9	4.7	3.1	1.2
Jaipur City	...	252.5	227.6	182.6	26.0	15.5	6.9

An examination of the figures given above shows highly gratifying results, as far as the extent of education is concerned. Figures for the whole State and Jaipur City are given. Jaipur City is a place where facilities for education are numerous and as such it would illustrate the progress of education during the last three decades. ✓

Provision has been made at the capital to attract boys from all the districts, who desire to prosecute their studies further, and have completed their education in the Elementary or Primary Schools at the headquarters of the district.

Figures for the Jaipur City, therefore, include all who are from the city as well as from outside. We observe from the returns set forth above that education in the Jaipur State as a whole and in the Jaipur City has made a regular steady and remarkable progress.

In the Jaipur State it was 50.9 per mille in 1901. It rose to 79.1 in 1911, and it is 82.1 in 1921. This is for males.

For females we have to record a very splendid and encouraging result. In 1901, the proportion of literacy per mille was 1.2 only. In the following decade it rose almost three times the figures for 1901, and at the Census of 1921, we have a figure which is four times the figure for 1901.

Jaipur City also shows the same progress as was illustrated for the Jaipur State.

The spread of education, as evidenced from the figures in Subsidiary Tables, has been general throughout all age periods.

Figures to illustrate the above fact have been taken from Subsidiary Table VI.

Prevalence of literacy amongst different castes and religions.

				NUMBER OF LITERATES PER MILLE.			
				1921		1911	
HINDU.				Males.	Females.	Males.	Females.
HIGH CASTES.							
Brahmans	...	...	...	160·2	7·4	141·2	4·1
Rajputs	...	...	...	73·5	15·5	45·4	14·6
Mahajans	...	...	...	436·6	8·7	394·3	3·7
LOW CASTES.							
Balai	...	...	...	1·2	nil.	·7	nil.
Bhangi	...	...	...	2·7	·2	·6	·18
Dhobi	...	...	...	·9	nil.	1·5	·7
Koli	...	...	...	3·6	·7	·5	nil.
MUSALMANS.							
Dhobi	...	...	...	13·1	nil.	5·8	nil.
Lohar	...	...	...	10·8	1·0	5·08	·9
Teli	...	...	...	12·9	3·8	6·4	·2
JAINS.							
Mahajans	...	...	...	532·4	20·6	505·03	11·04
CHRISTIANS.							
Indians	...	...	...	575·2	523·4	604·2	549·2
Others	...	...	...	811·4	810·7	774·1	720·4
ARYAS.							
Brahmans	...	...	...	615·3	419·3	792·4	228·5
Mahajan	...	...	...	888·8	583·3	473·6	100
Rajput	...	...	...	382·9	333·3	920·0	368·4

Statement given above shows figures for selected castes amongst chief religions. Of those shown under Hindus, we find the high castes, have a greater number of the educated both males and females than the low castes. Amongst the former the Mahajans return a very large number of literate Males. Next to them come Brahmans. Rajputs come last.

Female education amongst the classes specified as High castes is comparatively very meagre, Rajputs alone return a higher figure amongst females than the Brahmans and Mahajans.

We also observe small beginnings of education amongst the females of the low castes.

It should be noted, however, that there is a general rise of education both amongst the high and low castes throughout the State. Musalmans and Jains present the same progress of education amongst them as noted for Hindus. For Christians, it is rather different as regards the figures for Indian Christians. They show a slight decrease at the Census of 1921, as compared with Census of 1911.

Christians other than Indians show a rise in education both amongst males and females.

Aryas show a decrease in education amongst Brahman and Rajput Males. Arya Mahajans record very high number of literates in 1921. They have almost doubled in number when compared with 1911. Female education too amongst Mahajans has progressed by leaps and bounds. It was 100 per mille in 1911, while in 1921, the figure rose to 583·3

Female education amongst Arya Brahmans has almost doubled, while Rajputs record a slight decrease.

Figures to illustrate this subject are taken from Subsidiary Table I.

English
Education.

Total population.	Persons.	Males.	Females.
Total population	2,338,802	1,242,742	1,090,060
Literates in English	4,805	4,322	483
Proportion per mille (English)...	2·3	4	·5
Total literates (Proportion per mille)	40	71	4·3

The figures given above show that of all the literates which are 40 per mille only 2·3 per mille know English. Four per mille are males and ·5 are females. English education seems to have not touched the female population at all. English education as a whole has made but very little progress.

It may be desirable to examine the figures for the three decades to show the progress of the diffusion of English language among the people. Figures are abstracted from Subsidiary Table IV.

Literates in English per 10,000 all ages, 5 and over:—

	1921.		1911.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.
Jaipur State ...	40·0	5·0	25·2	2·7	13·1	2·0

In 1901, 13·1 per 10,000 males received education in English, while in 1911, it rose to 25·2, and eventually in 1921, the proportion rose to 40, which marks a remarkable progress when compared with 1901.

Subsidiary Table IV shows that the progress of English education has been very gradual and regular. This is a very healthy sign.

We now come to a consideration of the subject of literacy in English by age.

We observe that highest number of literacy is returned at age period 15 to 19, which indicates that the desire to learn English has a very recent origin, which is very natural. It may not be out of place to say that the acquisition of English language is now becoming a pressing need and it is therefore that the parents have become conscious of the necessity of imparting English education to their children.

English
Literacy
by Religion.

Religion.	PROPORTION PER MILLE.	
	Males.	Females.
Hindu	3·0	·1
Musalman	8·0	·2
Jains	20·0	·2
Animist	Nil.	Nil.
Indian Christian	468·2	407·9
Other Christian	303·5	823·3
Arya	287·0	...
Sikh	385·0	40
Parsi	500	400
Jew	1,000	667
Brahmo	Nil	1,000

A glance at the table given above shows that the highest proportion is recorded against the Jews for males and the Brahmos for females. This is decidedly due to their very meagre numerical strength.

Christians including Indian and others come next.

Parsis, Sikh and Arya show a large proportion, due chiefly to their population being very small and they are all found in cities, and towns, where there are facilities for education.

Of the remaining three main religions Hindus, Musalmans and Jains, Hindus are the last. They form the bulk of the population, and most of them are cultivators who for the most part reside in villages where there is no chance of their receiving English education.

COMPARISON OF LITERACY IN ENGLISH AND TOTAL LITERACY BY THREE MAIN RELIGIONS.

Religion.	No. per mille literate in English.		No. per mille who are literate.	
	Males.	Females.	Males.	Females.
Hindu	3	·1	63	3
Musalman	8	·2	67	7
Jains	203	·2	594	23

These figures show that what has been mentioned above is proved by this statement also.

We find that Jains head the list, of the 594 male literates per mille only 20 know English.

Then come the Musalmans amongst whom out of 67 male per mille only 8 per mille are shown as literates in English.

Hindus come last. There are 63 male literates per mille amongst the Hindus of these only 3 per mille know English.

It is needless to say that English education amongst the females has made but very little progress as is evident from the figures given above.

Figures to illustrate this subject are taken from Table VI.

General
Literacy and
Literacy in
English by
Caste.

Hindus			No. of literates per mille.		No. of literates per mille in English.	
			Males.	Females.	Males.	Females.
HIGH CASTES.						
Brahmans	...	...	160·2	7·4	7·3	·3
Rajputs	...	...	73 5	15·5	5·0	·1
Mahajans	...	...	436 6	8·7	8·8	·1
LOW CASTES.						
Balai	...	...	1·2	...	·1	<i>Nil.</i>
Bhangi	...	...	2·7	·2	·1	"
Dhobi	...	...	·9	<i>Nil.</i>	<i>Nil.</i>	"
Koli	...	...	3·6	·7	·1	"
MUSALMAN.						
Dhobi	...	...	13 1	<i>Nil.</i>	<i>Nil.</i>	"
Lohar	...	...	10·8	1 0	1·0	"
Teli	...	...	12·9	3·8	<i>Nil.</i>	"
JAINS.						
Mahajan	...	...	532·4	20·6	18·3	·2
CHRISTIAN.						
Indians	...	...	575·2	523·4	448·1	411·5
Others	...	...	811·4	810·7	797·8	810·7
ARYAS.						
Brahman	...	...	615·3	419·3	333·3	<i>Nil.</i>
Mahajan	...	...	888·8	583·3	722·2	83 3
Rajput	...	...	382·9	333·3	234·0	...

Figures set forth give us the following results :—

1. High castes show a higher proportion of literacy than low castes.
2. Of the high castes Rajput and Brahmans have proportionately a higher number of English knowing persons than the Mahajans when compared with figures of general literacy.
3. English literacy is almost *nil* amongst the low castes.
4. Amongst the Mahomedans of the three castes selected for illustration, Lohar males only have returned one per mille as knowing English.
5. Jains forming the trading community show proportionately a very high figure for English literacy amongst males.
6. Christians both Indians and others males and females, return a very high proportion of literacy in general as well as in English.
7. Amongst the Aryas, Mahajans head the list as far as total literacy and literacy in English are concerned.
8. The Arya Mahajans when compared with other religions excluding Christians show the highest literacy both in general literacy and literacy in English (Males and Females).

English
literacy
by locality.

Subsidiary Table IV shows English education by age, sex and locality since 1901.

A reference to that table discloses the following facts :—

1. Bandikui, as is naturally expected returns the highest number of persons who have received education in English.
2. Jaipur City with all its educational institutions comes next. There are 355.3 males and 22.1 females, in every ten thousand, educated in English. About 3 per cent of the males and .2 of the females have received English education.
3. Other places have nothing particular to show excepting what has been said under general literacy by locality.
4. There is perceptible a slow and steady progress in the acquisition of English literacy since 1901.

Statistics of
the Education
Department.

Education was started on an organised footing in Jaipur as far back as 1860 during the reign of H. H. Late Maharajah Ram Singh.

Education in the Jaipur State has made a great advance since that time.

For the purposes of this chapter it would be necessary to use the figures for the four decades obtained from the Educational Department.

	1921		1911		1901		1891	
	Public	Private	Public	Private	Public	Private	Private	Public
Institutions	342	731	207	923	97	399	67	446
Scholars	16,842	18,477	12,308	19,778	7,271	8,739	5,121	15,156

The above figures show that the number of pupils attending both public and private institutions has been rising since 1891, with the exception of the year 1901 when the number of scholars attending private institutions, fell along with the number of institutions, but in all succeeding decades there is a remarkable rise in the number of institutions and scholars.

In the decade ending in 1891 the number of institutions was 513 and the number of scholars was 20,277 while in the decade ending in 1921, the number of institutions was 1,073 and the Scholars were 35,319. The figures for institutions and scholars have almost become twice what they were in 1891.

The proportion of scholars under 15 to the number of scholars attending elementary and primary schools is 43 per mille.

This ratio in 1891 was 29 per mille.

To illustrate further the progress of education in the State, Subsidiary Table VIII was compiled. This table gives the number of candidates and the successful scholars at public examinations in English and Sanskrit languages from 1864.

It has been deemed proper to confine our examination of the figures relating to University Examinations in the last four Census years.

Years.			1921	1911	1901	1891
Candidates	...	...	145	89	40	30
Passed	...	...	64	69	24	26

These figures are from education statistics and show that progress on the whole has been satisfactory.

SANSKRIT TITLE EXAMINATIONS.

Years.			1921	1911	1901	1891
Candidates	...	...	65	62	25	15
Passed	...	...	40	37	14	10

It would appear from a comparison of the figures given above that Sanskrit education attracts a far less number of Scholars than those going up for English education.

FEMALE EDUCATION.

Figures given above have conclusively indicated that there is very little female education. Statistics obtained from the Department of Public Instruction give a satisfactory account as far as number of institutions and scholars are concerned.

Years.			Institutions.	Scholars.
1901	...	...	8	706
1911	...	...	18	1,148
1921	...	...	30	1,647

It will be observed that both the number of institutions and scholars attending them, are on the increase since 1901.

This is an evident indication of the fact that sensible people are becoming alive to the necessity and desirability of educating the fair sex.

Persons
literate in
Hindi and
Urdu.

Subsidiary Table IX, ^{given below} shows proportion and actual number of literacy in Hindi and Urdu severally and combined, by religion for the whole State.

Percentage of literates in Hindi and Urdu both to total literates.

Religion.	Total literates.	Hindi.	Urdu.	Both.
All religion ...	80,147	91·5	3·5	5·0
Hindu ...	65,327	94·8	1·1	4·1
Musalman ...	5,890	54·0	33·6	12·4
Jain ...	8,582	93·1	·2	6·7
Animist ...	3	100·0	Nil.	Nil.
Christian ...	149	61·0	19·5	19·5
Arya ...	168	92·9	Nil.	7·1
Sikh ...	18	22·2	77·8	Nil.
Parsi ...	9	77·8	22·2	Nil.
Jew ...	...	...	...	...
Brahmo ...	1	100	Nil.	Nil.

This table has been specially compiled from Local Table VIII, to examine how many literates are there in Hindi and Urdu.

It has not been attempted to show the figure by Nizamats, as the result is almost the same as was discussed under "General literacy." Here we at once see that the majority of persons in each religion know Hindi. Out of the total literate population the percentage of Hindi knowing persons varies from 54 per cent amongst Mohamedans to 94·8 amongst Hindus.

Literacy in Urdu amongst Hindus and Mohamedans is 1·1 and 33·6 per cent respectively.

It is evident from the above that the knowledge of Urdu is comparatively very low amongst Hindus.

Literacy in Hindi and Urdu both combined, is 4·1 per cent amongst Hindus and 12·4 per cent amongst Musalmans.

We thus arrive at a very interesting fact namely that literacy amongst Mohamedans in Hindi and Urdu both is double that of literacy in Urdu alone.

SUBSIDIARY TABLE I.

Education by age, sex and religion in the Jaipur State.

Religion.	NUMBER PER MILE WHO ARE LITERATE.												Number per mile who are literate in English and are aged 5 and over.			REMARKS.
	All ages.			5-10		10-14		15-19		20 and over.						
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.		
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
All religions ...	40	71	43	9	2	43	4	72	6	93	5	23	4	5		
Hindu ...	36	63	3	7	1	39	3	66	5	83	4	2	3	1		
Musliman ...	38	67	7	9	3	35	4	56	9	90	8	4	8	2		
Jain ...	325	594	23	136	12	400	16	648	50	705	22	11	20	2		
Animist ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total Christian ...	833	842	829	680	703	769	860	800	909	895	844	770	781	757		
(a) Christian Indian ...	Not available.	available.		Not available.		632	722	563	750	804	707	439.2	168 2	407.9		
(b) .. Others ...	Do.	Do.	Do.	Do.	Do.	900	938	1,000	960	967	959	812.5	803.5	823.3		
Arya ...	441	559	305	153	316	656	222	813	474	586	286	153	287	...		
Sikh ...	275	423	120	...	...	...	500	1,000	...	435	105	216	385	40
Parsi ...	818	833	800	...	...	...	...	...	1,000	1,000	750	455	500	400
Jew ...	833	1,000	667	...	...	...	...	...	...	1,000	667	833	1,000	667
Brahmo ...	1,000	...	1,000	...	...	...	...	...	...	...	1,000	1,000	...	...

SUBSIDIARY TABLE II

Literacy by age, sex and Locality.

Locality.	NUMBER PER MILE WHO ARE LITERATE.										
	All ages 5 and over.			5—10		10—15		15—20		20 and over.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
JAIPUR STATE	40.0	70.8	4.3	9.0	2.1	43.1	3.7	72.1	6.0	92.3	4.7
Jaipur City	136.7	231.0	25.1	63.9	17.1	160.7	20.2	250.9	35.0	265.3	24.5
Amber	32.1	59.2	1.9	9.0	.8	33.7	1.7	55.4	2.3	76.1	2.2
Bandikui	158.4	229.7	67.3	91.5	31.4	184.7	85.4	217.1	75.0	271.8	65.9
Bansa	30.9	55.9	2.0	6.3	.7	35.9	1.6	57.5	2.3	72.5	2.3
Changapur	34.1	57.3	6.7	12.2	5.4	34.4	5.9	52.9	9.4	74.2	6.8
Hindaun	32.8	58.7	1.9	9.1	.7	34.2	.9	53.8	1.2	77.0	2.0
Jawai Jaipur	24.0	47.2	2.6	5.2	2.1	26.6	1.9	40.9	2.2	55.6	2.9
Got-Kasin	28.6	51.2	2.3	5.9	.9	35.3	3.7	66.5	5.3	64.2	1.8
Jawai Madhopur	29.4	53.2	2.3	9.0	0.4	24.9	2.6	45.4	5.0	71.1	2.4
Alpura	32.9	60.5	1.6	6.2	0.5	31.9	1.4	55.3	1.4	84.2	2.0
Umbar	44.2	77.4	5.6	9.9	3.2	47.6	3.0	73.0	7.5	101.2	6.3
Mikhawati	31.4	56.5	2.1	1.4	0.3	32.3	1.4	65.6	1.8	75.7	2.8
Orawati	30.2	70.9	2.2	8.8	0.6	52.5	2.2	72.9	3.4	90.7	2.3
Jhilanas	38.2	68.7	3.8	1.9	1.3	40.1	2.3	77.0	5.4	93.2	4.5

SUBSIDIARY TABLE III.

Education by religion and sex in the Jaipur State.

Locality.	NUMBER PER MILLIE WHO ARE LITERATE.															
	Hindu.		Musalman.		Jain.		Animist.		Christian.		Arya.		Sikh.		Parsi.	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
JAIPUR STATE ...	50.1	2.8	58.6	6.0	538.6	20.6	...	...	703.7	685.1	491.3	266.0	379.3	96.7	833.3	800.0
Jaipur City ...	230.5	22.3	103.0	14.0	578.9	44.7	...	...	778.9	651.1	678.3	421.0	360.0	136.3	750.0	866.6
Amber ...	50.5	1.6	37.5	2.0	498.3	21.2	...	...	1,000.0	...	...	...	...	...	...	...
Bandikui ...	157.8	24.2	225.6	21.9	803.2	16.1	...	...	811.8	736.2	581.3	413.7	1,000	...	1,000	500
Dausa ...	45.5	1.5	67.0	4.7	581.2	16.8	...	...	100.0	...	...	...	...	...	...	...
Gangapur ...	43.2	2.7	91.5	20.5	541.4	26.3	...	...	677.6	692.9	...	...	333.3	...	...	...
Hindaun ...	46.9	1.1	46.9	5.5	528.3	23.9	...	...	...	...	...	...	...	...	...	...
Sawai Jaipur ...	31.3	2.2	28.5	2.7	505.1	8.8	...	...	1,000	1,000	...	...	...	...	...	...
Kot-Kasim ...	41.04	2.08	42.7	1.09	470.5	...	...	...	...	...	...	...	...	...	...	...
Sawai Madhopur ...	39.8	1.8	38.6	2.07	417.7	11.7	...	...	...	...	...	...	...	...	...	...
Malpura ...	37.6	1.1	53.6	1.5	578.7	10.07	...	...	...	...	...	...	...	...	...	...
Sambhar ...	52.3	2.9	63.5	7.3	566.9	13.6	...	...	578.3	617.6	906.2	611.1	...	...	500.0	1,000.0
Sheikhawati ...	51.5	1.9	22.9	5	506.5	8.3	...	...	1,000.0	...	247.3	95.2	...	...	...	...
Torawati ...	61.6	1.5	49.4	7.7	531.9	7.4	...	...	600.0	...	...	...	...	...	...	...
Thikanas ...	57.7	3.05	48.5	3.4	471.6	18.4	...	...	...	1,000.0	500.0	205.8	...	...	1,000.0	...

SUBSIDIARY TABLE IV.

English education by age, sex and locality since 1901 in the Jaipur State.

Locality.	LITERATES IN ENGLISH PER 10,000.															Remarks.
	1921										1911		1901			
	5-9		10-14		15-19		20 & over.		All ages 5 & over.		All ages 5 & over.		All ages 5 & over.			
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
JAIPUR STATE	6.1	4.3	25.8	4.3	54.0	6.2	48.0	5.2	40.0	5.0	25.2	2.7	13.1	2.0		
Jaipur City	43.5	14.4	366.6	21.3	665.1	41.6	361.5	20.9	355.3	22.1	242.9	12.8	118.9	6.9		
Amber	8	...	4.5	...	9.0	...	6.8	2	5.8	1	Not available	...	...	...
Bandikui	530.5	411.7	529.8	491.4	838.0	250.0	1,133.0	377.4	944.9	382.5	756.4	287.1	...	...
Dausa	...	...	2.1	...	7.2	...	10.4	6	7.4	4	4.4	...	...	...
Gangapur	24.1	24.1	16.8	23.2	39.4	15.2	79.3	22.6	58.7	22.3	30.6	13.6	...	...
Hindaun	17	...	2.1	...	8.3	2.0	16.7	...	11.5	1	7.4	9	...	...
Sawai Jaipur	...	...	1.0	...	3.5	...	9.5	4	6.4	2	6.5	1	...	...
Kot-Kasim	...	...	...	...	...	...	13.3	...	7.9	...	4.8	...	Not available.	Not available.	
Sawai Madhopur	8	...	4.0	...	2.4	...	11.4	2	7.9	1	7.6	3	...	...
Malpura	...	...	1.1	...	6.4	...	12.0	3	7.8	1	3.2	...	...	...
Sambhar	11.4	13.3	31.8	5.9	59.1	22.6	70.7	16.4	55.3	15.2	37.7	7.7	...	...
Shaikhawati	4	...	11.4	7	12.5	...	13.7	7	11.1	5	3.1	1	...	...
Torawati	4.1	...	7.1	...	5.5	1.0	14.8	2	11.1	2	4.9	...	...	...
Thikanas	1.8	...	10.1	...	48.6	...	26.7	7	22.4	4	15.0	3	...	...

Not available.

Not available.

Progress of Education by Nizamats since 1901 in the Jaipur State.

NUMBER OF LITERATES PER MILLE.																			
Locality.		All ages 10 & over.						15-20						20 & over.					
		Males.			Females.			Males.			Females.			Males.			Females.		
		1911		1901	1911		1901	1911		1901	1911		1901	1911		1901	1911		1901
		1921	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1																			
JAIPUR STATE	...	82.1	79.1	58.9	4.7	3.1	1.2	272.1	70.5	56.6	6.0	3.7	1.8	92.5	88.5	15.6	4.7	3.1	1.2
Jaipur City	...	252.5	227.6	182.6	26.0	15.5	6.9	259.9	226.4	194.9	35.0	21.9	10.9	265.3	240.6	191.4	24.5	14.4	6.6
Amber	...	67.6	...	...	2.1	...	...	55.8	...	...	2.3	...	...	76.4	...	...	2.2	...	...
Bandikui	...	253.3	188.7	...	70.5	44.8	...	217.1	179.4	...	75.0	38.4	...	271.8	207.8	...	66.9	45.6	...
Dausa	...	65.1	52.9	...	2.2	1.4	...	57.5	43.2	...	2.3	1.1	...	72.5	60.2	...	2.3	1.6	...
Gangapur	...	65.8	37.7	...	7.02	2.8	...	52.9	29.3	...	9.4	4.2	...	74.2	44.2	...	6.8	2.7	...
Hundaun	...	68.4	48.5	...	2.1	1.4	...	63.8	40.1	...	4.2	1.2	...	77.0	55.6	...	2.0	1.7	...
Sawai Jaipur	...	48.8	64.2	...	2.7	1.8	...	40.9	52.9	...	2.2	1.8	...	55.6	72.2	...	2.9	1.9	...
Kot-Kasim	...	59.6	69.7	...	2.5	1.5	...	66.5	62.8	...	5.3	6.0	...	64.2	78.9	...	1.8	1.0	...
Sawai Madhopur	...	61.3	59.5	...	2.7	1.7	...	45.8	45.1	...	5.08	1.5	...	71.1	68.1	...	2.4	1.8	...
Malpura	...	71.7	72.1	...	1.8	1.4	...	55.3	55.3	...	1.4	2.0	...	84.2	80.2	...	2.0	1.3	...
Saunbar	...	89.3	98.2	...	6.1	6.5	...	73.02	84.6	...	7.5	10.7	...	101.2	108.5	...	6.3	6.3	...
Shaktinwadi	...	66.9	72.7	...	2.5	2.2	...	68.6	78.7	...	1.8	1.6	...	75.7	80.5	...	2.8	2.4	...
Torawati	...	82.4	80.5	...	2.4	2.01	...	72.9	72.0	...	3.4	1.8	...	90.7	90.3	...	2.3	2.2	...
Thikanas	...	81.7	90.1	...	4.2	2.2	...	77.01	86.3	...	5.4	2.1	...	93.2	100.5	...	4.5	2.4	...

SUBSIDIARY TABLE VI.

Education by Caste.

Caste.	Number per 1,000 who are literate.			Number per 1,000 literate in English.		
	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7
Hindu.						
Ahir	6·3	11·3	·2	·2	·5	...
Balai	·6	1·2	...	·08	·1	...
Bambhi ... ..	...	...	...	...	...	...
Bhangi	1·5	2·7	·2	·09	·1	...
Brahman	86·6	160·2	7·4	3·9	7·3	·3
Chamar	·5	1·0	·1	·02	·04	...
Dhobi	·4	·9	...	...	...	...
Gujar	2·4	4·0	·4	·1	·2	...
Jat	4·2	7·5	·1	·07	·1	...
Kachhi	4·1	6·7	1·9	1·0	2·2	...
Kalal	57·2	105·3	7·2	3·5	6·9	...
Khati	9·4	17·0	1·2	·3	·7	...
Khatik	2·7	4·8	·5	...	...	...
Koli	2·2	3·6	·7	·05	·1	...
Kumhar	3·7	6·7	·5	·2	·4	...
Lodha	3·4	6·1	...	...	...	...
Lohar	8·8	16·0	·5	2·3	4·3	...
Mahajan	225·5	436·6	8·7	4·5	8·8	·1
Mali	2·2	3·8	·4	0·8	1	·01
Raigar	1·1	2·2	·04	...	...	...
Rajput	49·7	73·5	15·5	3·0	5·0	·1
Rebari	3·4	6·7	...	4	·8	...
Teli	14·6	26·1	1·7	...	...	...
Musalman.						
Ahir ... ..	...	...	...	...	...	...
Balai ... ..	...	...	...	...	...	...
Bhangi ... ..	...	...	...	...	...	...
Brahman ... ..	...	...	...	...	...	...
Chamar ... ..	...	...	...	...	...	...
Dhobi	6·4	13·1	...	...	...	...
Jat	181·8	181·8	...	...	...	...
Kalal	8·7	16·8	...	...	...	...
Koli	111·1	500·0	...	...	...	...
Kumhar	1·3	2·7	...	...	...	...
Lodha	20·0	34·4	...	...	...	...
Lohar	6·0	10·8	1·0	·5	1·0	...
Mali	141·2	82·4	...	...	...	...
Rajput	50·8	87·2	8·1	·9	1·7	...
Teli	8·2	12·9	3·1	...	...	...
Jains.						
Brahman	428·5	500·0	...	...	...	...
Kalal ... ..	...	...	...	...	...	...
Kumhar ... ..	...	...	...	...	...	...
Mahajan	290·6	532·4	20·6	9·7	18·3	·2
Mali ... ..	...	...	...	...	...	...
Rajput ... ..	...	...	...	...	...	...
Christians.						
Indians	550·3	575·2	523·4	430·5	448·1	411·5
Others	811·1	811·4	810·7	803·8	797·8	810·7
Aryas.						
Brahman	528·5	615·3	419·3	185·7	333·3	1
Gujar	1,000·0	1,000·0	...	...	...	...
Jat	29·4	55·5	...	...	...	...
Khati ... ..	...	...	...	...	...	...
Mahajan	766·6	888·8	583·3	466·6	722·2	83·3
Mali	1,000·0	1,000·0	1,000·0	500·0	1,000·0	...
Rajput	359·5	382·9	333·3	123·5	234·0	...
Sikhs.						
Jat	666·6	500·0	835·3	250·0	333·3	166·6
Rajput	130·4	250·0	...	...	...	...

Number of institutions and pupils according to the Returns of the Education Department.

Class of Institutions.	1920—1921		1910—1911		1900—1901		1890—1891		REMARKS.
	Number of		Number of		Number of		Number of		
	Institutions.	Pupils.	Institutions.	Pupils.	Institutions.	Pupils.	Institutions.	Pupils.	
1	2	3	4	5	6	7	8	9	10
Public Institutions.									
Arts Colleges	2	225	2	231	3	193	3	109	
Professional Colleges	...	...	...	...	...	...	...	...
Secondary Schools	46	5,308	30	4,094	15	2,767	6	1,600	
Primary Schools	286	11,080	166	7,426	78	4,210	55	3,265	
Technical Schools	8	229	9	557	1	101	3	147	
All other special Schools	...	...	...	...	...	...	...	...
Total Public Institutions	342	16,842	207	12,308	97	7,271	67	5,121	
Private Institutions.									
Advanced Institutions	149	4,584	144	3,043	35	581	...	...
Elementary Institutions	582	13,893	779	16,735	364	8,158	446	15,156	
Total Private Institutions	731	18,477	923	19,778	399	8,739	446	15,156	
Grand Total	1,073	35,319	1,130	32,086	496	16,010	513	20,277	

SUBSIDIARY TABLE VIII.

Result of University and Departmental Examinations in the Jaipur State.

EXAMINATIONS.																							
Year.	M. A.		M. Sc.		B. A.		B. Sc.		Intermediate.		Matriculation.		Jaipur Middle School.		Sanskrit Title.								Remarks.
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Acharya.		Shastris.		Upadhyaya.		Pravachika.		
															Candi- dates.	Passed.	Candi- dates.	Passed.	Candi- dates.	Passed.	Candi- dates.	Passed.		Candi- dates.	Passed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1922	...	...	...	...	16	2	2	1	31	10	63	31	145	110	3	3	3	3	48	30	8	3	
1921	...	...	...	...	26	11	1	...	35	20	83	33	129	59	3	1	11	10	47	27	4	2	
1921—1922...	...	...	...	...	42	13	3	1	66	30	146	64	274	169	6	4	14	13	95	57	12	5	
1920	1	1	...	...	31	10	2	1	37	19	82	22	130	56	4	...	10	8	30	14	4	2	
1919	...	...	...	...	23	6	2	...	53	20	81	23	144	71	1	1	9	7	31	16	5	3	
1918	1	1	...	...	21	8	1	...	37	16	79	15	138	78	...	...	15	11	42	19	7	3	
1917	1	1	...	...	21	10	2	...	43	22	65	36	130	75	4	3	12	5	37	17	10	10	
1916	2	2	...	...	28	10	2	1	42	17	93	18	121	55	2	...	12	5	29	20	6	4	
1915	1	1	...	...	25	8	2	...	36	14	74	34	...	...	3	1	16	10	30	18	3	1	
1914	...	...	...	...	25	8	...	...	48	25	74	34	...	...	10	7	15	9	36	21	3	2	
1913	...	...	...	...	16	6	2	1	43	16	73	13	...	...	4	...	12	8	27	17	3	2	
1912	...	...	...	...	16	9	2	1	35	22	69	32	7	5	5	4	17	14	30	17	6	4	
...	...	...	...	...	9	6	7	4	28	20	45	39	...	...	3	1	19	9	33	20	7	7	
1666	6	6	...	...	215	81	22	8	402	191	735	266	670	340	36	17	137	86	325	179	54	38	

Result of University and Departmental Examinations in the Jaipur State.

EXAMINATIONS.																							
Year.	M. A.		M. Sc.		B. A.		B. Sc.		Intermediate.		Matriculation.		Jaipur Middle School.		Sanskrit Title.								
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Acharya.		Shastrī.		Upadhyaya.		Pravachika.		
															Candi- dates.	Passed.	Candi- dates.	Passed.	Candi- dates.	Passed.	Candi- dates.	Passed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1910	...	...	...	...	8	3	7	2	24	14	49	12	31	5	2	2	9	4	18	13	8	1	
1909	...	...	...	...	7	5	7	2	23	12	53	33	16	12	4	4	3	3	17	10	7	4	
1908	...	...	1	1	2	2	4	...	31	18	42	16	10	4	4	3	6	3	15	17	10	4	
1907	...	...	1	1	5	3	3	1	23	12	60	46	17	15	...	...	4	3	10	4	14	9	
1906	2	1	...	...	9	8	...	...	17	11	30	25	...	...	3	3	6	5	17	15	12	4	
1905	...	...	...	...	11	9	...	...	15	11	32	28	...	...	2	1	7	6	10	8	9	7	
1904	2	1	...	...	8	6	...	...	20	16	24	17	...	...	2	3	2	2	11	4	11	4	
1903	...	...	...	...	5	4	...	...	15	13	22	13	...	...	...	...	4	4	11	5	5	3	
1902	...	...	...	...	6	5	...	...	12	11	16	23	...	...	3	1	8	3	12	7	...	...
1901	...	...	...	...	5	3	...	...	17	8	20	13	20	18	...	...	4	2	10	5	11	7	
1901-1910...	4	2	2	2	64	48	21	5	197	126	358	226	94	54	21	17	53	35	131	68	87	43	
1900	1	1	...	...	4	2	...	...	21	6	9	8	15	13	1	...	7	7	19	10	12	8	
1899	...	...	...	...	6	4	...	...	9	8	15	14	21	17	3	1	4	1	19	9	17	4	
1898	2	1	...	...	5	4	...	...	9	4	14	13	17	13	4	1	6	6	16	8	17	12	
1897	...	...	...	...	9	4	...	...	11	6	19	15	...	...	...	...	6	4	12	6	10	10	

SUBSIDIARY TABLE VIII.—(Contd.)

Result of University and Departmental Examinations in the Jaipur State.

EXAMINATIONS.																											
Year.	M. A.		M. Sc.		B. A.		B. Sc.		Intermediate.		Matriculation.		Jaipur Middle School.		Sanskrit Title.								Remarks.				
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Acharya.		Shastri.		Upadhyaya.		Praveenika.						
															Candi- dates.	Passed.	Candi- dates.	Passed.	Candi- dates.	Passed.	Candi- dates.	Passed.					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24				
1896	...	...	...	...	9	2	...	...	10	4	23	13	...	...	...	...	3	2	13	9	17	3	
1895	...	...	...	...	12	7	...	...	25	9	34	13	...	...	...	...	6	6	12	8	21	14	
1894	2	2	...	...	8	6	...	...	15	8	20	9	...	...	...	...	8	5	7	7	14	10	
1893	1	1	...	...	9	7	...	...	12	12	16	8	...	...	...	...	2	...	5	3	13	3	
1892	...	...	...	...	7	4	...	...	16	7	20	18	...	...	...	...	...	...	8	5	9	5	
1891	...	...	...	...	7	3	...	...	9	9	14	14	...	...	...	...	...	...	2	2	13	8	
1891-1900...	6	5	...	...	76	43	...	...	137	73	184	125	53	43	8	2	42	31	111	66	143	77	
1890	1	1	...	...	2	2	...	...	8	4	11	11	...	...	...	...	2	1	2	2	15	4	
1889	1	1	...	...	1	1	...	...	7	7	14	10	...	...	...	...	...	...	6	4	4	3	
1888	...	...	...	...	2	2	...	...	3	2	6	4	...	...	...	...	2	...	7	4	...	...			
1887	...	...	...	...	...	...	...	...	2	1	5	5	...	...	...	...	...	...	...	...	...	...
1886	...	...	...	...	...	...	...	...	2	2	7	2	...	...	...	...	...	...	...	...	...	...
1885	...	...	...	...	...	...	...	...	6	...	13	5	...	...	...	...	...	...	...	...	...	...
1884	...	...	...	...	...	...	...	...	6	3	...	...	...	...	...	...	...	...	...	...	...	...
1883	...	...	...	...	...	...	...	...	12	3	11	...	...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE VIII.--(Contd.)

Result of University and Departmental Examinations in the Jaipur State.

[illegible]

SUBSIDIARY TABLE VIII.—(Concl'd.)

Result of University and Departmental Examinations in the Jaipur State.

EXAMINATIONS.																							
Year.	M. A.		M. Sc.		B. A.		B. Sc.		Intermediate.		Matriculation.		Jaipur Middle School.		Sanskrit Title.								
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.	Acharya.		Shaetri.		Upadhyaya.		Pravechika.		
															Gandi- dates.	Passed.	Gandi- dates.	Passed.	Gandi- dates.	Passed.	Gandi- dates.	Passed.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1870	6	2	...	...	...	...	...	...	...	...	...	...	...
1869	4	3	...	...	...	...	...	...	...	...	...	...	...
1868	4	2	...	...	...	...	...	...	...	...	...	...	...
1867	5	1	...	...	...	...	...	...	...	...	...	...	...
1866
1865
1864	3	3	...	...	...	...	...	...	...	...	...	...	...
1861—1870...	22	11	...	...	...	...	...	...	...	...	...	...	...
1861—1922...	18	15	2	2	402	190	46	14	891	461	1,597	781	1,091	606	71	40	250	166	677	381	315	170	

Statement showing the number of public and private schools with the number of scholars in the Census years.

Census Years.	Public.		Private.		Total.		REMARKS.
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.	
1	2	3	4	5	6	7	8
1900—1901	7	676	1	30	8	706	
1910—1911	5	622	13	526	18	1,148	
1920—1921	5	567	25	1,080	30	1,647	
Total	17	1,865	39	1,636	56	3,501	

CHAPTER IX.

Language.

DATA FOR DISCUSSION.

Imperial Table X.

Subsidiary Table I, illustrates the distribution of total population according to Census.

Subsidiary Table II, distribution by language of the population of each district.

Subsidiary Table III. A list of dialects according to Dr. Macalister's scheme with the names of districts where they are spoken.

It has been said that the discussion in this chapter should be mainly based on the statistics of the distribution of languages.

Imperial Table X was compiled for the purpose, and Subsidiary Tables mentioned above are taken from that Table.

Instructions given to enumerators to collect particulars on the subject were very clear and definite. They were asked to note against every individual the dialect they spoke in their homes. For infants and deaf mutes the enumerators were asked to put the dialects of their parents as spoken by them.

It is very difficult for persons who speak certain dialects to know the name of the dialect they speak. This pre-supposes knowledge of the classification of the dialects spoken in their country which is not generally the case. As such whatever the enumerators wrote in the schedule is to be trusted.

Enumerators were of course, well drilled in the method to be adopted for this particular investigation and it can be safely remarked that the information they collected is almost correct.

Another main obstacle to get complete and detailed statistics on this point, was the popular hobby to call the dialect they spoke "Hindi." This has no doubt given rise to a number of people returning Hindi as the dialect spoken by them.

It was therefore deemed desirable to substitute the name of the dialect, spoken in the locality to which the statistics related, instead of Hindi given by them.

This was done according to Dr. Macalister's classification of dialects according to locality in the Jaipur State.

Sir G. Grierson classifies dialects spoken in Jaipur as under:—

1. Rajasthani (Marwari).
2. Do. (Central Eastern Rajasthani).
3. Do. (North Eastern Rajasthani).
4. Western Hindi.
5. Others.

In compiling statistics the above classification has been adopted, which is based on Dr. Macalister's scheme of the classification of dialects in Jaipur State.

Statement given below, based on Subsidiary Table I, shows distribution of total population by language according to Census.

Languages.	No. of persons speaking the language.		Variation P. C.
	1921	1911	
Rajasthani ...	20,33,957	2,384,809	—14·7
Western Hindi dialects ...	3,01,189	247,841	+ 21·5
Bhili dialect ...	87	96	—9·3
Bihari (Purbi dialect) ...	496	788	—37·0
Bengali ...	312	310	+ ·6
Gujrati ...	596	649	—8·1
Kashmiri ...	10	9	+ 11·1
Marathi ...	324	494	—34·4
Nepali ...	83	3	+ 2,666·6
Pahari ...	101	85	+ 18·8
Punjabi ...	661	567	+ 16·5
Pushto ...	39	34	+ 14·7
Sindhi ...	5	5	...
Tamil ...	25	2	+ 1,150
Telegu ...	2	21	—90·4
Western Punjabi (Multani) ...	14	...	...
Other Indian languages ...	41	61	—32·7
Foreign languages ...	860	699	+ 23 0
Pardhi ...	...	23	—100·0
Bunjari ...	...	149	—100·0
Biluchi ...	...	2	—100·0

It will be noticed from the figures for each language given above, that Rajasthani and Western Hindi dialects are mostly spoken by the bulk of the population. After them come Bihari, Bengali, Gujrati, Marathi, Pahari, Punjabi and Foreign languages. It is very interesting to observe that there is a sprinkling of other Indian dialects as well,

which shows that at the time of enumeration there were people from all quarters most of them being permanent residents, no doubt, thus making Jaipur State, a home where eighteen dialects are spoken.

Distribution
by language of
the population
of each district.

Subsidiary Table II, shows the distribution of language per 10,000 of the population of each district.

From the figures given therein we arrive at the following results.

1. The Rajasthani Dhundhari forms the principal and largely spoken dialect in districts of Jaipur City, Amber, Dausa, Gangapur, Hindaun, Sawai Jaipur, Sawai Madhopur, Sambhar and Bandikui.

2. Rajasthani (Shaikhawati) is the dialect of the district of Shekhawati and Thikanas in Shaikhawati.

3. Rajasthani (Dhundhari and Hindi) is spoken in Malpura.

4. Shekhawati, Dhundhari and Hindi are the chief dialects in the Nizamath Torawati.

5. Kote-Kasim has Hindi as its principal dialect.

We now come to examine how many persons speak the Rajasthani and Western Hindi dialects.

Rajasthani Comprises 14 different dialects detailed in Subsidiary Table I. Of these Bagri or Shekhawati, and Dhundhari or Jaipuri are the principal dialects.

We find that 20,33,957 persons out of a total population of 23,38,802 speak Rajasthani, thus we have 87 per cent of the people of the State, who speak Rajasthani.

To enter further into details we have 23 per cent of the persons returned as speaking Rajasthani Shekhawati and 76 per cent Jaipuri.

Persons speaking Marwari and other dialects in the State are very few, their percentage does not exceed one per cent.

WESTERN HINDI DIALECTS.

These dialects are spoken by 3,01,189 persons thus giving a percentage of 12·8.

Western Hindi dialects comprise eleven sub-dialects, namely.

- | | | |
|------------------|-----|---------------------|
| 1. Braj Bhasha | ... | 2. Jaduwati. |
| 3. Bundelkhandi | ... | 4. Banganu. |
| 5. Dangi Jaipuri | ... | 6. Dangi Kalimal. |
| 7. Hariyani | ... | 8. Hindi. |
| 9. Mewati | ... | 10. Mewati Khather. |
| 11. Urdu. | | |

We find that 92·2 per cent of the persons speaking Western Hindi dialects are returned as speaking Hindi alone, while 6·7 per cent speak Urdu only.

We have, therefore, 1·1 per cent only of the persons speaking Western Hindi dialects, as speaking dialects other than Hindi and Urdu.

It could therefore be safely remarked that 2 per cent only of the total population are returned as speaking dialects other than Rajasthani and Western Hindi dialects.

In the Census Report of 1911, it was said that the spread of education, easy facilities of communication and extensive travelling, gradual disappearance of prejudice against leaving homes and other similar causes have brought about a remarkable change in the dialects spoken in homes. There is undoubtedly a greater admixture of words of foreign tongue which have now crept in the daily parlance of people.

**Influence of
Education and
travelling on
languages.**

There is a distinct tendency amongst men to use foreign words necessitated by circumstances and they are thus becoming popular and intelligible to all.

The great War, in which most of the Rural Population took part, has been an important factor in introducing many foreign words in their homes, which have now been absorbed as part of their daily dialect.

English words are now freely used in conversation, and are gradually being introduced in literary Hindi and Urdu articles written and published.

An attempt is made by enthusiastic writers of Hindi to avoid the use of foreign words, but it has unfortunately given rise to a very serious defect namely making the language so learned, bombastic and difficult as to be entirely unintelligible to common readers.

SUBSIDIARY TABLE I.

Distribution of total population by language according to Census.

Language.	NUMBER SPEAKING LANGUAGE.			Percentage variation.	Where chiefly spoken.	REMARKS.
	1921	1911	Per hundred thousand of population of the State in 1921.	1911 to 1921		
1	2	3	4	5	6	7
I. Rajasthani dialects ...	2,033,957	2,384,809	86,965·7	-14·7	...	
Bagri or Shaikhawati ...	467,915	423,393	20,006·6	+10·5	...	
Dhundhari or Jaipuri ...	1,548,501	1,943,439	66,209·1	-20·3	...	
Dhundhari Chaurasi ...	23	...	1·0	...	...
Dhundhari Kathaira ...	217	225	10·6	+9·7	...	
Dhundhari Kishangarh ...	153	298	6·6	-48·6	...	
Dhundhari Torawati ...	124	9	5·3	+1277·7	...	
Dhundhari Nogarahal ...	...	5	...	-100·0	...	
Dhundhari Rajwari ...	...	4	...	-100·0	...	
Harauti ...	373	1,007	15·9	-62·9	...	
Hindustani ..	10	...	·4	...	...
Malvi, Rangri, or Aheri ...	227	45	9·8	+401·4	...	
Marwari ...	15,701	13,923	671·4	+127·9	...	
Mewari ...	386	877	16·5	-55·9	...	
Mewari Kherari ..	2	1,097	·08	-99·8	...	
Sundwari ..	...	1	...	-100	...	
Ajmeri ...	289	486	12·3	-40·5	...	
Merwari ...	3	...	·12	...	...
II. Western Hindi dialects ...	301,189	247,841	12,877·9	+21·5	...	
Brijhasha ...	1,237	4,314	52·8	-71·3	...	
Brijhasha Jadobati ...	12	27	·5	-55·5	...	
Bundelkhandi ...	2	4	·08	-50·0	...	
Bangaru ..	61	...	2·6	...	...
Dangi or Kakachhu ...	...	3	...	-1,000	...	
Dangi Jaipuri ...	283	355	12·1	-20·2	...	
Dangi Kalimal ...	1	...	·01	...	...
Hariani ...	1	251	·01	-99·6	...	
Hindi ...	277,822	212,198	11,878·9	+30·9	...	
Hindi Dhadhar ...	...	27	...	-100	...	
Mewati ...	970	2,350	41·5	-58·7	...	
Mewati Khather ...	5	2	·21	+150·0	...	
Mewati Nahera ...	...	1	...	-100·0	...	
Mewati Rath ...	...	100	...	-100·0	...	
Urdu ...	20,795	28,209	889·13	-26·2	...	
III. Bhil, Bhili or Bhilni ...	87	96	3·7	-9·3	...	
IV. Behari (Purbi) ...	496	788	21·2	-37·0	...	
V. Bengali ...	312	310	13·34	+·8	...	

SUBSIDIARY TABLE I.—(Contd.)

Distribution of total population by language according to Census.

Language.	NUMBER SPEAKING LANGUAGE.			Percentage variation.		Where chiefly spoken.	REMARKS.
	1921	1911	Per hundred thousand of population of the State in 1921	1911 to 1921			
1	2	3	4	5	6	7	
VI. Gujrati dialect ...	698	649	25.4	-8.1	...		
Gujrati, Marwari ...	572	620	24.4	-7.7	...		
Kathiawari ...	24	29	1.0	-17.2	...		
VII. Kashmeri ...	10	9	.42	+11.1	...		
VIII. Marathi dialect ...	324	494	13.8	-34.4	...		
Goanese ...	15	11	.6	+36.3	...		
Konkani ...	1	...	.04	...	...
Marathi ...	95	483	4.06	-80.3	...		
Nagpuri ...	213	...	9.1	...	...
IX. Nepali ...	83	3	3.54	+2666.6	...		
X. Pahari ...	101	85	4.3	+18.8	...		
XI. Panjabi dialect ..	681	567	28.2	+16.5	...		
Punjabi ...	625	567	26.7	+10.2	...		
Peshawari ...	36	...	1.5	...	...
XII. Pashto ...	39	34	1.66	+14.7	...		
XIII. Sindhi dialect ...	5	5	.21	...	...
Sindhi ...	4	1	.17	+300.0	...		
Kachchi or Jaraji ...	1	4	.01	-75.0	...		
XIV. Tamel ...	25	2	1.6	+1,150.0	...		
XV. Telegu ...	2	21	.08	-90.4	...		
XVI. Western Panjabi (Multani.)	14	...	.5	...	...
XVII. Other Indian languages...	41	61	1.75	-32.7	...		
Burmi ...	...	1	...	-100.0	...		
Dakhni ...	32	21	1.37	+52.3	...		
Draveri ...	...	5	...	-100.0	...		
Madrasa ...	...	14	...	-100.0	...		
Maitheli ...	...	5	...	-100.0	...		
Khandeshi ...	2	...	.08	...	...
Malayalam ...	3	...	.13	...	...
Oriya ...	4	...	.17	...	...
Parsi ...	...	2	...	-100.0	...		
Sanskrit ...	...	13	...	-100.0	...		
XVIII. Foreign languages ...	860	699	36.7	+23.0	...		
Arabic ...	4	4	.17	...	...
Chinese ...	1	...	.04	...	...
English ...	836	662	35.7	+26.2	...		

SUBSIDIARY TABLE I.—(Concl'd.)

Distribution of total population by language according to Census.

Language.	NUMBER SPEAKING LANGUAGES.			Percentage variation.	Where chiefly spoken.	REMARKS.
	1921	1911	Per hundred thousand of population of the State in 1921.	1911 to 1921		
1	2	3	4	5	6	7
French ... ..	...	13	...	-100.0	...	
German ... ..	...	5	...	-100.0	...	
Khurasani ... ..	...	1	...	-100.0	...	
Persian	7	5	20	+40.0	...	
Portugese	7	9	20	-22.2	...	
Scotch	5	...	21	...	...
XIX. Pardhi ... ..	...	23	...	-100.0	...	
XX. Banjari ... ..	...	149	...	-100.0	...	
XXI. Bilochi ... ..	...	2	...	-100.0	...	
Grand Total	2,336,802	2,636,647	1,00000.0	-11.2	...	

SUBSIDIARY TABLE II.

Distribution by language of the population of each districts.

NUMBER PER 1,000 OF POPULATION SPEAKING.														
Districts.	Rajasthani.					Western Hindi.				Bhil dialect.	Other Indian languages.	Other foreign languages.		
	Banjar Shaikha-wati.	Dhundhari or Jaipuri	Marwari.	Other Rajasthani languages.	Brijbhasha.	Hindi.	Urdu.	Other Wes-tern Hindi Dialects.	English			Other foreign languages.	REMARKS	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	
Jaipur State	...	2,000.6	6,620.9	67.1	7.9	5.2	1,187.88	88.8	6.0	.37	11.58	3.57	.1	
Jaipur City	...	14.8	8,496.9	44.0	9.5	7.9	3,55.3	453.4	5.8	...	107.4	4.5	.5	
Amber2	9,915.9	37.3	11.0	1.6	32.9	9	...	...	.1	...	.1	
Banlikui	...	6.6	6,049.4	137.9	89.1	15.9	2,032.1	1,216.8	...	...	125.7	319.9	6.6	
Dausa3	9,956.8	7.1	15.0	4.0	5.0	7.8	...	...	4.0	...	...
Gangapur	9,526.0	3.7	6.4	24.0	268.7	101.9	27.6	...	15.7	25.4	.6	
Hindaun	8,490.8	5.4	15.6	16.4	1,357.0	107.7	1.7	...	5.4	...	...
Sawai Jaipur1	9,854.2	20.4	4.3	1.5	111.0	5.4	...	...	3.1	...	...
Kot-Kasim	39.9	...	...	...	9,630.3	329.8	...	...	...	...	...
Sawai Madhopur6	9,364.0	9.6	15.9	25.2	545.8	42.5	1	...	6.3	...	...
Malpura	3,711.5	18.0	1.6	.2	6,246.1	16.9	...	5.1	.6	...	...
Sambhar	...	2.5	9,198.4	524.5	19.0	4.1	140.8	80.3	.1	1.3	17.4	11.4	.2	
Shaikhawati	...	7,625.8	2,250.4	74.8	3.0	.2	31.4	4.6	2.2	...	7.4	...	...
Torawati	...	2,022.3	4,781.6	40.5	3.4	.1	3,072.8	74.5	...	...	4.7	.1	...	
Thikanas	...	5,799.3	2,502.5	31.9	7.8	.3	1,647.3	6.4	...	...	4.5	...	...

SUBSIDIARY TABLE III.

A list of dialects according to Dr. Macalister, with the names of the districts where they are spoken.

NAME OF PLACE.					NAME OF DIALECT SPOKEN.
1					2
Shaikhawati	Nizamati	...	...	...	1. Shaikhawati.
Torawati	"	...	...	...	2. Torawati
Sambhar	"	...	...	...	3. Kathiara.
S. Jaipur and Sambhar	"	...	...	...	4. Jaipuri.
Dausa	"	...	...	...	5. Mixed dialects.
Hindaun	"	...	...	...	6. Dangi.
Dausa	"	...	...	...	7. Dingarnara.
Gangapur	"	...	...	...	8. Kalimal.
Sawai Madhopur	"	...	...	...	9. Rajawati
"	"	"	...	...	10. Dangbhang.
"	"	between Tonk and Bundi	...	...	11. Nagarcha
Malpura Nizamati		...	...	...	12. Khairar.
"	"	...	...	...	13. Churasi.
"	"	...	...	...	14. Mixed dialects.
North East of Torawati (Alwar)		...	...	...	15. Bighota.

CHAPTER X.

Infirmities.

Our discussion on this Chapter is based upon the Imperial Tables XII and XIIA and 3 Subsidiary Tables.

Data for discussion.

Imperial Table XII shows the No. of the afflicted by sex and age.

Imperial Table XIIA shows the No. of the afflicted by sex and caste.

Subsidiary Table I deals with the number afflicted per lakh of the population at each of the last four Censuses.

Subsidiary Table II shows distribution of the infirm by age per 10,000 afflicted of each sex.

Subsidiary Table III shows number of the afflicted per lakh persons of each age period and number of females per thousand males in the Jaipur State.

The infirmities returned in the schedules are generally :—

Introduction.

Insanity,
Deaf mutism,
Blindness,
and Corrosive leprosy.

It may be said at the outset that figures returned for the afflicted suffering from any one of the above mentioned diseases are not very accurate.

Accuracy.

It is very difficult to obtain true figures owing to the fact that enumerators are not professional men who can diagnose the disease.

Besides there is a general tendency to suppress the disease with which men suffer. For instance insanity and leprosy which have various forms cannot come under the scrutiny of an ordinary observer and, therefore, the returns are liable to error.

We now come to an examination of statistics of infirmities.

VARIATION SINCE 1911.

Variation since
1911.

Infirmity.			1921	1911	Variation.	Variation P. C.
Insane	...	...	272	396	- 124	- 32
Deaf mute	...	...	485	681	- 196	- 29
Blind	...	...	3,140	4,561	- 1,421	- 31
Leper	...	...	36	60	- 24	- 40
Total	...	...	3,933	5,698	- 1,765	- 31

The figures given above reveal a happy state of things, as the returns of 1911 and 1921, show that there is a considerable fall in the returns of 1921, when compared with those of 1911.

It is, no doubt, due to the facilities of treatment afforded to all classes of people, and the gradual wiping off of prejudices against European treatment. People have now great faith in allopathy and the confidence thus created leads them to visit the dispensaries and hospitals immediately after the attack of the disease.

Medical officers make regular tours throughout the State, and as such the afflicted have every chance of meeting the Doctor in their own homes.

Comparison
with other
countries and
Provinces.

Province.	Proportion of the infirm to one lakh of the living.							
	Insanity.		Deaf-mute.		Blind.		Lepers.	
	M.	F.	M.	F.	M.	F.	M.	F.
England and Wales	437	460	47	37	76	70	...	...
Baroda	51	39	34	21	249	368	35	15
Rajputana and Ajmere Merwara	16	9	32	20	117	233	6	2
Jaipur State	16	7	26	15	128	141	2	5

Considering figures as they are, we find Jaipur State as a whole compares favourably with other provinces in India as far as the infirmities are concerned.

INSANITY.

Statistics of
each infirmity.

Subsidiary Table I gives the number of persons afflicted per lakh of the population at each of the last four Censuses by administrative divisions.

For all infirmities in this statement no figures are available for decades 1901 and 1891.

We have, therefore, figures for 1911 and 1921.

Figures for
Insanity by
administrative
divisions.

Nizamat.	1921		1911	
	Insane per 100,000		Insane per 100,000.	
	Males.	Females.	Males.	Females.
Jaipur State	16	7	20	10
Jaipur City	81	43	86	60
Amber	8	7	...	...
Bandikui	17	...	20	...
Dausa	8	5	6	4
Gangapur	4	2	9	12
Hindaun	13	9	7	5
Sawai Jaipur	8	9	18	7
Kote-Kasim	...	...	10	11
Sawai Madhopur	10	4	14	6
Malpura	12	2	10	6
Sambhar	12	5	9	10
Sheikhawati	21	4	26	11
Torawati	14	5	27	8
Thikanas	14	5	21	5

An examination of the figures for the last two decades, set forth above shows that :—

- (1) Insanity in 1921 is less than what it was in 1911.
- (2) Males are more afflicted with insanity than females.

(3) A large number of insanes in Jaipur City, is due to the existence of a lunatic asylum at the capital.

(4) Shaikhawati in 1921, returns a smaller number than 1911, but it is the highest on record compared with other Nizamats.

(5) The lowest number of insanes are in Gangapur.

(6) Table 12A shows insanity to be most prevalent amongst Brahmans, Rajputs and Jats.

(7) Insanity in many cases is due to over indulgence in intoxicants, without the supply of rich and nourishing food to counteract the evils due to consumption of intoxicants.

Subsidiary Tables II and III of Chapter X, show the number of insanes by age.

Insanity by Age.

We find that —

- (i) the highest number of insanes amongst males is at the age period 25 to 29, and amongst females, at the age period 40 to 44.
- (ii) The least afflicted are at the age period 55 to 59.
- (iii) Very rare instances of insanity are amongst children.
- (iv) Insanity generally afflicts persons at the age of 20 and above, when the intelligence is developed and persons enter life as workers, and are susceptible to the effects of vexation, worry and other vicissitudes of life and.
- (v) Amongst females insanity generally makes its appearance at a late age.

Deaf-Mutism.

Locality.	No. afflicted per lakh of population.				Deaf-mutism compared by locality.
	1921		1911		
	Males.	Females.	Males.	Females.	
Jaipur State	26	15	32	19	
Jaipur City	50	21	34	33	
Amber	14	14	...	...
Bandikui	17	42	20	...	
Dausa	15	9	18	11	
Gangapur	34	25	37	24	
Hindaun	41	17	28	20	
Sawai Jaipur	16	10	27	14	
Kot-Kasim	35	...	125	69	
Sawai-Madhopur	32	18	36	20	
Malpura	27	22	32	28	
Sambhar	30	24	24	21	
Shaikhawati	23	8	44	22	
Torawati	24	9	32	16	
Thikanas	27	15	38	16	

The figures given above reveal the following facts:—

- (i) Comparison of the 1911 and 1921 figures shows that Jaipur City, Hindaun and Sambhar return a rise in deaf-mutism amongst males.

(ii) The high number of deaf-mutes is found in Jaipur City, Hindaun, Kot-Kasim, Gangapur and Sawai Madhopur, the highest being in Jaipur City and the lowest on record being in Amber.

(iii) Female deaf-mute figures have risen in Bandikui, Gangapur and Sambhar when compared with the figures of 1911.

(iv) Bandikui returns the highest number of deaf-mutes and Shaikhawati the least.

Deaf-mutism
by Caste.

A perusal of Table 12 A evinces the fact that the deaf-mutes are most numerous amongst Brahmans and Minas.

Deaf-mutism
by Age.

Subsidiary Tables II and III give deaf-mutism by age.

From these Tables the following conclusions are drawn:—

(1) At ages 60 and over, the returns show a high number of deaf and dumb.

According to the notion enunciated in the Census Commissioners note the returns seem to be incorrect. Very probably persons who became deaf on account of advanced age or other similar causes, have been enumerated as deaf and dumb although they cannot be deaf and dumb both.

The instructions for the guidance of the enumerators were not very clear on this subject.

(2) At different age periods, both amongst males and females, the returns do not show a steady decline, as is naturally expected, while on the other hand a rise in the figures of deaf-mutes is observed, which is quite inconsistent with the theory accepted.

(3) At age period 0 to 4 and 55 to 59 there is a preponderance of female deaf-mutes over the males, while at other age periods, the number of females afflicted with deaf-mutism is far less than that of males.

BLINDNESS.

It is necessary to remark at the outset ^{set} that the returns under this infirmity are almost accurate. The infirmity being of a character, which cannot be concealed, there is very little chance of the figures being incorrect. The blind as blind is known to all.

Distribution
and comparison
by
locality.

Locality.	No. per lakh of the population.			
	1921		1911	
	Males.	Females.	Males.	Females.
Jaipur State ...	128	141	160	167
Jaipur City ...	154	167	176	270
Amber ...	136	118	...	...
Bandikui ...	187	313	153	296
Dausa ...	117	145	116	167
Gangapur ...	108	2.6	128	188
Sawai Jaipur ...	125	182	153	188
Kote-Kasim ...	150	170	345	4.2
Sawai Madhopur...	135	144	134	176
Malpura ...	148	181	189	168
Sambhar ...	166	139	166	219
Shaikhawati ...	95	85	144	155
Totawat ...	132	113	215	187
Thikanas ...	119	131	182	178

The above table is compiled from Subsidiary Table I.

The figures give us the following results:—

1. The country is dry and sandy for the most part. These physical features are very prejudicial to the preservation of sound and perfect sight.

2. The returns show that there is a large number of females afflicted with blindness. The peculiar nature of their domestic duties in house contributes to the excess of this ailment amongst them. They have to work very hard in unfavourable circumstances without getting sufficient nourishment to make up for the loss of vitality inevitable under the circumstances.

3. It is very gratifying to note that there is a general fall in the number of persons afflicted with blindness at the end of the last decade, when compared with the one previous to it.

Facilities to cure the disease have considerably increased and this is why there is a decline in the number of the afflicted.

4. Sambhar has a very high number of the blind amongst males. They are very likely the salt labourers, who have to work in sunshine and in peculiar surroundings, where there are various contributory causes to affect the sight.

5. Bandikui returns the highest number. This high proportion is due to Bandikui population being small.

6. Next to Sambhar comes Jaipur City .

7. The proportion of the male blind varies between 95 and 187 per lakh of the population, while it varies between 85 and 330 amongst females.

This is illustrated in Imperial Table XII A, from which the following remarks are compiled.

**Distribution
of the blind by
caste.**

1. Brahmans return the highest number both amongst males and females.

2. Some of the castes, such as Bengali, Dholi, Julaha, Kahar have returned not even a single blind person.

3. Chamar, Gujar, Mahajans, Mina and Rajputs have returned a very high number of blind persons.

Subsidiary Tables II and III give us material to draw inferences appertaining to this head.

**Blindness by
age.**

They are:—

1. There is a steady rise at different age periods from 0—4 to 60 and over, with the exception of the age period 20 to 24 amongst females.

2. At the age period 0 to 4, we have a proportion of 21 and 12 amongst males and females respectively. It is not due to these persons having been born blind. Very likely this infirmity at such a tender age is due to the evil effects of small-pox which generally attacks children in infancy.

Leprosy.

Distribution
and compari-
son by
locality.

Locality.	No. of the afflicted per lakh of population.			
	1921		1911	
	Males.	Females.	Males.	Females.
Jaipur State ...	2	·5	4	·9
Jaipur City ...	...	...	...	...
Amber ...	3	...	...	...
Bandikui ...	...	...	...	...
Dausa ...	·8	...	2	·7
Gangapur ...	2	...	3	...
Hindaun ...	...	...	...	1
Sawai Jaipur ...	4	...	2	·4
Kote-Kasim ...	...	...	21	...
Sawai Madhopur...	8	3	2	2
Malpura ...	4	2	1	2
Sambhar ...	3	1	1	...
Shaikhawati ...	1	...	3	7
Torawati ...	·7	·8	6	2
Thikanas ...	3	...	10	1

A glance at the figures set forth in the table shows that at the last enumeration when compared with the one previous to it, there is a fall in the number of lepers returned.

This is very probably due to a fine discrimination between those suffering from actual leprosy and those suffering from leucoderma. We further observe that the males afflicted with this disease are larger in number than females.

This was also the case in the decade ending in 1911.

An examination of Imperial Table XII A shows that of the castes selected for infirmities very few persons are returned as suffering from leprosy belonging to different castes.

Leprosy by
Age.

Subsidiary Tables II and III furnish statistics on this head.

We find that at age periods previous to 25 to 29 amongst males, and 20 to 24 amongst females, no lepers are returned. This bears testimony to the fact that this infirmity makes its appearance when persons grow adult.

SUBSIDIARY TABLE I.

Number afflicted per 100,000 of the population at each of the last 4 Censuses.

Nizamât.	INSANE.								DEAF.				MUTE.			
	Males.				Females.				Males.				Females.			
	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Jaipur, State	16	20	10	17	7	10	4	9	26	32	10	...	15	19	...	...
Jaipur City	81	86	80	...	45	60	33	...	50	54	2	...	21	53	2	...
Amber	8	...	...	...	7	...	...	...	14	...	...	...	14	...	...	...
Bandikui	17	20	...	...	...	...	...	...	17	20	...	...	42	...	...	...
Dausa	8	6	...	...	5	4	...	...	15	18	...	...	9	11	...	...
Gangapur	4	9	...	...	2	12	...	...	31	37	...	...	25	24	...	...
Hindaun	13	7	...	...	9	6	...	...	41	28	...	...	17	20	...	...
Sawai Jaipur	8	18	...	...	9	7	...	...	16	27	...	...	10	14	...	...
Kot-Kasim	...	10	...	...	...	11	...	...	35	125	...	...	...	69	...	...
Sawai Madhopur	10	14	...	...	4	6	...	...	32	36	...	...	18	20	...	...
Malpura	12	10	...	...	2	6	...	...	27	32	...	...	22	28	...	...
Sambhar	12	9	...	...	5	10	...	...	30	21	...	...	24	21	...	...
Shaikhavati	21	26	...	...	4	11	...	...	23	44	...	...	8	22	...	...
Torawati	14	27	...	...	5	8	...	...	24	32	...	...	9	16	...	...
Thikanas	14	21	...	...	5	5	...	...	27	38	...	...	15	16	...	...

SUBSIDIARY TABLE I.—(Contd.)

Number afflicted per 100,000 of the population at each of the last 4 Censuses.

Nizamats.	BLIND.								LEPERS.							
	Males.				Females.				Males.				Females.			
	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Jaipur State	128	160	59	219	141	187	67	234	2	4	2	8	5	9	1	2
Jaipur City	154	176	91	...	167	270	121	...	...	1	4	...	...	...	...	...
Amber	136	...	...	...	118	...	...	...	3	...	...	...	...	...	...	...
Bandikui	187	133	...	...	313	296	...	...	...	...	...	...	...	...	...	...
Dausa	117	116	...	...	145	167	...	...	8	2	...	...	...	7	...	...
Gangapur	144	157	...	...	173	195	...	...	2	3	...	...	...	...	...	...
Hindaun	108	128	...	...	206	188	...	...	...	...	...	...	...	1	...	...
Sawai Jaipur	125	153	...	...	182	188	...	...	4	2	...	...	...	1	...	...
Kot-Kasim	150	345	...	...	170	402	...	...	...	21	...	...	...	...	...	...
Sawai Madhopur	135	134	...	...	144	176	...	...	8	2	3	...	...	2	...	...
Malpura	148	189	...	...	181	168	...	...	4	1	2	...	...	2	...	...
Sambhar	166	166	...	...	139	210	...	...	3	1	1	...	...	...	...	...
Sheikharwati	95	144	...	...	85	155	...	...	1	3	...	...	...	7	...	...
Toruwati	132	215	...	...	113	187	...	...	7	6	8	...	...	2	...	...
Thikanas	119	182	...	...	131	178	...	...	3	10	...	...	...	1	...	...

SUBSIDIARY TABLE II.

Distribution of the infirm by age per 10,000 afflicted of each sex.

Age.	INSANE.								DEAF MUTE.							
	Male.				Females.				Male.				Females.			
	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-4	102	147	138	153	...	81	364	...	153	383	149	...	503	338	...	...
5-9	663	476	414	843	526	813	182	488	706	946	597	...	1,132	928	123	...
10-14	663	513	897	1,073	921	650.4	364	569	890	1,059	672	...	692	1,477	677	...
15-19	765	989	345	805	526	976	1,091	569	1,227	878	970	...	566	675	861	...
20-24	612	1,172	965	1,149	263	894	909	1,463	1,165	923	1,418	...	440	801	988	...
25-29	1,582	1,245	965	1,034	1,053	650.4	909	732	614	833	970	Not available.	629	633	1,235	Not available.
30-34	1,327	1,575	1,517	1,226	1,447	1,301	1,455	1,382	706	1,216	746	...	566	1,139	617	...
35-39	765	623	1,103	536	921	732	909	732	583	698	746	...	440	380	371	...
40-44	1,276	1,099	1,448	1,034	1,447	1,545	1,272	1,382	920	766	1,418	...	1,132	1,055	617	...
45-49	510	586	690	307	395	325.2	1,272	163	583	383	373	...	629	318	491	...
50-54	765	879	552	920	790	894	545	1,138	706	766	597	...	1,321	841	861	...
55-59	51	183	138	230	...	81	364	244	61	135	299	...	315	211	861	...
60 & over	919	513	828	690	1,711	1,057	364	1,138	1,656	1,014	1,045	...	1,635	1,181	2,316	...

SUBSIDIARY TABLE II —(Concl'd.)

Distribution of the infirm by age per 10,000 afflicted of each sex.

Age.	BLIND.										LEPERS.									
	Males.					Females.					Males.					Females.				
	1921	1911	1901	1891	1921	1911	1901	1891			1921	1911	1901	1891		1921	1911	1901	1891	
	18	19	20	21	22	23	24	25			26	27	28	29		30	31	32	33	
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-4	189	176	182	197	116	103	96	168			...	...	...	83		...	...	617	...	...
5-9	377	306	340	494	226	171	261	297			...	...	1,034	250		...	...	1,333	357	...
10-14	371	383	498	539	213	201	312	368			...	204	...	167		...	990-0	667	...	...
15-19	321	418	486	433	129	222	240	259			...	408	345	333		...	...	...	714	...
20-24	415	541	571	518	219	274	238	314			...	408	690	500		2,000	1,818-2	1,333	1,072	...
25-29	478	508	462	445	278	427	647	359			998	204	345	83		...	900-1	2,000	357	...
30-34	553	526	729	561	478	598	659	559			645	816	1,034	917		...	1,818-2	...	714	...
35-39	402	486	377	467	452	398	420	391			1,935	816	1,035	917		...	1,818-2	666	714	...
40-44	716	778	984	761	820	920	1,007	821			1,935	2,041	1,724	1,833		...	9,09-1	667	357	...
45-49	478	400	522	551	420	522	528	475			908	408	1,034	917		2,000	...	667	357	...
50-54	1,257	1,080	1,009	867	1,349	1,185	1,343	1,044			645	1,225	2,414	1,500		...	1,818-2	667	1,072	...
55-59	402	451	506	603	465	468	563	491			323	1,021	...	750		2,000	...	...	1,786	...
60 & over	4,011	3,941	3,244	3,564	4,835	4,551	3,633	4,454			2,551	2,419	345	1,750		4,000	...	1,333	2,500	...

SUBSIDIARY TABLE III.

Number of afflicted per 100,000 persons of each age period, and number of females per 1,000 males in the Jaipur State.

Age.	NUMBER AFFLICTED PER 100,000.										Number of females afflicted per 1,000 males.				REMARKS.
	Insane.		Deaf-mute.		Blind.		Lepers.		Insane.	Deaf-mute.	Blind.	Lepers.			
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.							
1	2	3	4	5	6	7	8	9	10	11	12	13	14		
Jaipur State		
0-4		
5-9		
10-14		
15-19		
20-24		
25-29		
30-34		
35-39		
40-44		
45-49		
50-54		
55-59		
60 and over		

CHAPTER XI.

Caste, Tribe, Race or Nationality.

Data for
discussion.

The statistics of Caste, Tribe, Race or Nationality are embodied in the Imperial Table XIII which classifies the caste by Sex and Religion.

The Subsidiary Tables at the end of this chapter illustrate.

1. Classification of caste according to the traditional occupation.
2. Variation in caste by religion since 1901 in the State.
3. Variation in caste by religion since 1901 in the city.
4. Sects of Rajputs.

Instructions to
the enumer-
ators.

It will be desirable to say at the outset what instructions were given to the enumerators to fill the column "Caste" in the schedules.

They run as follows:—

In the case of Hindus except Rajputs the enumerators are only to enter the caste (Zat) and not the sub-castes (Khanp or Sakh). A caste means the biggest group of persons outside which a man cannot marry. In the case of various Brahman castes, however, enter them all under the name of the main caste which is Brahman. Enter the caste of Hindus, Jains, Sikhs, Aryas, Brahmos, and the tribe of Musalmans and aboriginal tribes, and the race of Buddhists, Christians, Parsis, etc.

Do not enter any one as Baniya or Mahajan, but enter Agarwal, Oswal or whatever caste of Baniyan a person belongs to.

Do not use words which merely indicate the work a person does, such as Mahter nor vague words like Bengali, Gujrati, Punjabi, which are not names of castes.

In case of Rajputs enter the clan or sub-division, Rajput, Chauhan, etc.

As regards Musalmans if they belong to any caste, the members of which will not marry with any Musalman caste, enter the name of that caste; for instance, Julaha, Dhuniyan, etc., otherwise enter the name of tribe they belong to, such as Sheikh Sayyed, Pathan, Mughal.

In the case of Indian Christians, enter the caste they belonged to before conversion, but if they object to telling you this, enter them as Indian Christians.

In case of all married women except Rajputs, enter their caste, as that of their husbands. A married Rajput woman's caste should be that of her father.

In the case of all unmarried females enter the caste of their father.

It will be observed that the instructions were quite clear.

They wanted all sub-divisions of caste, "Brahmans" to be omitted. But for local purposes it was deemed necessary to classify them according to sub-heads.

A special table supplementary to Imperial Table XIII has, therefore, been compiled and has been published with other tables.

It is very desirable that such minor sub-divisions among "Brahmans" may be neglected, and all Brahmans may be regarded as forming one entire community. But the custom which has been sanctified by time honoured usage and social observances cannot be obliterated at once.

Education will, of course, do a good deal in time, to eradicate all these differences. But as long as the marriages within one sub-caste of Brahmans continue, and they abstain from eating Kucha food prepared by one coming from another sub-caste, to ignore this differentiation of sub-castes is immaterial.

To use the popular saying *Beti Roti*, distinguishes one sub-caste from the other. These water-tight compartments still exist. All the Brahmans though recognized and looked upon as of one class are actually divided into various sub-castes. Since (*Beti Roti*) they do not inter-dine or inter-marry they are separate from one another.

These remarks apply to all castes.

The instructions to the enumerators were very clear and precise. The enumerators besides were local men who were well acquainted with people in their circle. As such there was no possibility of mistakes creeping in.

Accuracy of
returns.

A list of castes based on the one drawn up at the Census of 1911, was also compiled and the whole question was discussed with the Provincial Census Superintendent. This list was approved by him and was given to all the enumerators for their guidance. It contained names of chief divisions of castes with sub-castes grouped under each, and also names which were synonymous to one another.

This list was found very useful.

The entries in the schedules regarding caste can be relied upon as very accurate.

In Jaipur, Khatis alone made representations to be placed among Brahmans and to be recognised as such. They may call themselves Brahmans but the Brahmans have not yet allowed them to enter their fold.

The Provincial Superintendent on the representation of Sakadivipi Bhojak Brahmans who wished that they might be entered as Brahmans in the General schedule, referred the matter to the Local Census Superintendent. Since there are no Sakadivipi Brahmans in Jaipur State, no reply was given on the subject.

The caste which attempted to pass off as Brahmans was the caste of Khatis alone.

Attempt to
change caste
names.

The Census records show that they (Khatis) made numerous representations to the Government of India and the Census Superintendents in all the Provinces and States

But a thorough investigation into the matter revealed that they have not been able to get themselves recognised as Brahmans. No intermarriages between Brahmans and Khatis who style themselves. "Jangra Brahmans" have been permitted as yet, and the marriages between two sub divisions of a caste is the only test of their being merged into that caste.

It was, therefore, decided by the Census Superintendent, Rajputana and Ajmer Merwara, that "whatever may have been their origin they have since long been classed with Tirkhan, Lohak and Khati caste in other provinces and should be recorded as such in this province too, as sub-caste is not being recorded at the 1921 Census."

It may not be out of place to mention here that industry practised by the community has raised them in the eyes of the people, due to their prosperity. The Community of Khatis has of late grown very rich, owing to their adopting the practice of several other crafts which formerly did not belong to them.

They work as carpenters generally, but most of them in Jaipur now are very good workers in gold, silver and brass.

Opulence is a great incentive to raise oneself in self-esteem over others who are not so fortunate. This is the chief cause why they are agitating to be classed with Brahmans.

Caste of numerical importance whose strength is above 5,000 and the comparison of their strength with the last Census.

Name.	Population.		Variation.
	1921	1911	
Hindus.			
Ahir	64,918	68,433	—5.1
Balai	68,925	73,352	—6.0
Bhangi	20,688	22,157	—6.6
Brahman	247,044	322,151	—23.3
Chamar	197,142	225,094	—12.4
Chhipa	7,723	9,636	—19.8
Dadupanthi	5,140	7,041	—26.9
Daroga	33,254	40,179	—17.2
Darzi	7,054	8,517	—17.9
Dhanak	13,094	14,133	—7.3
Dhobi	8,440	10,334	—18.3
Dakot	7,046	...	...
Gujar	170,109	188,025	—9.9
Jat	274,868	284,964	—3.5
Jogi	20,885	22,289	—6.2
Kayasth	5,847	6,513	—10.0
Khati	45,215	48,997	—7.7
Khatik	17,808	18,575	—4.1
Koli	34,958	40,166	—13.1
Kumhar	78,970	87,067	—9.2
Mahajan	124,230	157,120	—20.9
Mali	113,159	122,563	—7.6
Mina	229,345	251,484	—8.8
Nai	35,292	40,277	—12.3
Nayak	14,702	16,277	—9.6
Purohit	15,159	...	...
Raiger	45,309	52,219	—13.2
Rajput	103,137	116,018	—11.1
Rana	7,309	8,422	—13.2
Sanjogi	7,476	7,462	+1
Sunar	13,581	15,455	—1.0
Swami	13,613	2,074	+557.3
Musalmans			
Fakir	12,183	11,092	+9.8
Kaimkhani	15,146	13,633	+11.0
Kasai	9,223	9,539	—3.3
Pathan	24,669	30,140	—18.1
Sayyed	7,193	7,856	—8.4
Sheikh	53,818	64,110	—16.0
Teli	7,784	8,605	—9.5
Jains.			
Mahajans	29,466	38,375	—23.2

A perusal of the above Table shows that :—

1. There is a general decrease of 11·3 in the population of the State when compared with the Census of 1911.
2. This decrease as mentioned above is mainly due to diseases of an epidemic nature, which prevailed during the last decade.
3. Chamar, Koli, Nai, Raigar and Suar show very slight variation when compared with the general ratio of decrease which is 11·3
4. Brahmans record a great fall in their numerical strength—cause is not far to seek. Dakots and Purohits were formerly classed with Brahmans, while in the Census of 1921, they have been shown separately
5. Chhipas have decreased in numbers since the Census of 1911. It is purely due to their migration to adjoining parts of the State in the British Territory to practise their craft.
6. Dadupanthis —The decrease in their strength is probably due to a great number of them being enumerated as “Swamis,” a term usually employed by them to designate themselves.
7. Daroghas, Darzi, Dhobi amongst Hindus, and Pathan and Sheikh amongst Musalmans, fall in their number is rather great, and cannot be easily accounted for. It may be due to heavy mortality amongst them or migration. They are mostly ordinary labourers and there is every reason to believe that they left the State to earn their bread outside.
8. Jain Mahajans also share a decrease in their strength with those enumerated above. The causes are given in foregoing Chapters.

It will be interesting to examine different groups of occupations to observe what castes pursue their traditional occupations and what is their strength.

Castes by
traditional
occupations.

Subsidiary Table I was compiled from the figures given in Table XIII.

The figures for important groups are given below, with the names of castes coming under those groups.

Group No. I, Landholders —Under this head come Rajputs and Kaimkhanis, who number altogether 119,463, giving a ratio of 51 per mille to the total population. Of these Rajputs are far more numerous than the Kaimkhanis. It should be remarked here that Rajputs form the greatest majority amongst the landholding class.

Group II, Cultivators.—The total population of the castes forming this group is 394,946; 169 per mille being their proportion to the total population of the State. The principal castes belonging to this group are:—Jats and Malies.

Group III, Forest and Hill Tribes.—Minas with total strength of 229,423, form the bulk of population under this group.

Group IV, Graziers and Dairymen —Ahirs and Gujars with a total population of 64,919 and 170,167 respectively are the most important castes under this head.

They are very good agriculturists besides, and the keeping of herds of cattle with a view to produce milk and its products, form their subsidiary occupation, which, it may be remarked by the way, forms more or less an occupation practised by all the cultivators.

Gadarias and Rebaris also come under this head.

Group V, Fishermen, Boatmen and Palki-bearers.—This occupation is chiefly pursued by Kirs. They are altogether 4,780 in number

Group VI,—Hunters and Fowlers.—Baori 1,565 and Naik 14,718 are the two castes classed under this group.

Group VII, Priests and Devotees.—The total strength of this group is 3,27,071 and the principal castes forming it are Bairagi, Brahmans, Dadupanthi, Faqir, Gosain, Jogi, Purohits, Sadh, Sanjogi and Swami. Of these Brahmans, 2,47,123 and Purohits 15,161 are priests, and the other castes enumerated under this head are called devotees. But in the strict sense of the term all are not devotees, as all the Brahmans and Purohits are not priests.

Priestly occupation alone is practised by certain families everywhere. Most of the Brahmans are cultivators and are in service.

Most of the Purohits are in service as well as enjoy charitable grants of land and stipends granted to their forefathers, which have been transmitted to them.

Dadupanthis are mostly in State service, and supplement their income by money lending. Dadupanthis, as devotees, in the true sense of the term, are very few.

Gosains are mostly priests and the rest are religious mendicants.

Groups 8, 9, 10 and 11, and 13, 14, 15, 17, 19, 20, 21, 22, 23, 24, 27, 28 show castes employed in occupations which the name of the group heading them designates. They still stick to their hereditary occupations with rare exceptions.

Group XII.—This group, traders and pedlars, comprises Mahajans alone. Mahajan is in fact not a caste term. Several castes, such as Oswal, Agarwal, Mahesri, Khandelwal, Porewal and Saraogi are so called.

It is necessary to add here that the occupation of trade is not confined to these castes alone. Saraogis are for the most part in State service.

Group XVI, Weavers, Carders and Dyers.—Balai, Chhipa and Koli are the castes who come under this head. Balai and Koli are weavers and carders, while Chhipas are dyers and printers of cloth.

Group XVIII, Carpenters.—In the Jaipur City, Carpenters are not merely workers in wood, but as has been remarked above, earn their livelihood by working in gold, silver and brass.

Group XXV, —Leather Workers.—Chamars and Raigars with a total population of 2,42,460 are leather workers. Bambis who have been classed with them are very few in number.

Group XXVI, Domestic servants.—Bhishti, Chakar and Daroga are the principal classes forming this group. Darogas are more numerous than the other two castes.

Rajput Clans.

Subsidiary Table IV appended to this Chapter shows the names of clans and sub-clans of Rajputs with their strength in the Jaipur State.

The principal clans found in the State with their numerical strength are given below:—

Kachhawa	...	...	...	50,162
Rathore	...	...	...	15,240
Chauhan	...	...	...	12,340

Jaipur being a State whose ruler belongs to the Kachhawa clan of Rajputs, naturally returns a very large number of Kachhawas. Rathores and Chauhans follow respectively in order of their numerical strength.

SUBSIDIARY TABLE I.

Castes classified according to their Traditional occupations.

Group and caste.	Strength.	Group and caste.	Strength.
1	2	1	2
I.—Landholders ...	119,463 (51'0)	Iholi ... Mirasi ...	1,512 2,526
Kaim-Khani ...	15,146	XII.—Trader and Pedlars ...	163,790 (65'7)
Rajput ...	104,317	Mahajan ...	153,790
II.—Cultivators ...	294,916 (169'0)	XIII.—Carriers by pack-animals ...	1,969 (1'0)
Bishnoi ...	5	Banjara ...	1,969
Dhakar ...	3,691	XIV.—Barbers ...	37,685 (16'1)
Jat ...	274,923	Nai ...	37,685
Kachhi ...	860	XV.—Washermen ...	1,469 (4'4)
Kunbi ...	294	Dhobi ...	10,469
Lodha ...	930	XVI.—Weavers, Corders, Dyers ...	111,628 (47'7)
Mali ...	113,357	Balai ...	68,938
Meo or Mewati ...	690	Chhipa ...	7,723
Rawat ...	60	Koli ...	34,967
Sindhi ...	33	XVII.—Tailors ...	7,136 (3'0)
Sirvi ...	1	Darzi ...	7,136
III.—Forest and Hill Tribes ...	231,149 (99'0)	XVIII.—Carpenters ...	45,260 (19'3)
Bhil ...	1,613	Khati ...	45,244
Mer ...	83	Sutar ...	16
Mina ...	229,423	XIX.—Potters ...	79,715 (34'0)
IV.—Graziers and Dairymen ...	237,418 (101'5)	Kumhar ...	79,715
Ahir ...	64,919	XX.—Blacksmiths ...	7,616 (3'2)
Gadaria ...	19	Luhar ...	7,616
Gujar ...	170,167	XXI.—Gold and silversmiths ...	13,657 (6'0)
Rabari ...	2,313	Sunar ...	13,657
V.—Fishermen, Boatmen and Palki-bearers...	4,780 (2'0)	XXII.—Oil-pressers ...	11,535 (5'0)
Kir ...	4,780	Teli ...	11,535
VI.—Hunters and Fowlers ...	16,283 (7'0)	XXIII.—Toddy-drawers and distillers ...	5,753 (2'4)
Bauri ...	1,565	Kalal ...	5,753
Naik ...	14,718	XXIV.—Butchers ...	27,021 (11'5)
VII.—Priests and Devotees ...	327,071 (140'0)	Kasai ...	9,253
Bairagi ...	2,211	Khatik ...	17,808
Brahman ...	247,123	XXV.—Leather-workers ...	212,496 (103'6)
Dadupanthi ...	5,140	Bambhi ...	36
Fakir ...	12,323	Chanar ...	197,151
Gosain ...	3,055	Regar ...	45,308
Jozi ...	20,934	XXVI.—Domestic servants ...	37,754 (16'1)
Purohit ...	15,161	Bhishti ...	4,407
Sad ...	27	Chakar ...	19
Sanjogi ...	7,476	Daroga ...	33,328
Swami ...	13,621	XXVII.—Village-watchmen and menials ...	13,094 13,094
VIII.—Genealogists ...	2,169 (1'0)	Dhanak ...	13,094
Bhat ...	2,169	XXVIII.—Sweepers ...	20,708 9'0
IX.—Bards and Astrologers ...	4,207 (1'7)	Bhangi ...	20,708
Charan ...	4,207	XXIX.—Others ...	161,074 (70'1)
X.—Writers ...	5,878 (2'5)		
Kayastha ...	5,878		
XI.—Musicians, Singers, Dancers, Mimes and Jugglers.	4,038 (1'7)		

N. B.—The number in the bracket indicates the proportion per mille to the total population of the State

SUBSIDIARY TABLE II.

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks
	1921	1911	1901	1911-1921	1901-1911	1911-1921	1901-1911		
1	2	3	4	5	6	7	8	9	10
Hindu	2,126,604	2,598,880	2,418,403	-272,276	-19,523	-11.3	-8	-12.0	
Agar	...	84	...	-84	+84	-100.0	...	...
Aghori	1	9	...	-8	+9	-88.8	...	...
Aheri	...	64	...	-64	+64	-100.0	...	...
Ahir	64,918	68,433	67,551	-3,515	+882	-5.1	+1.3	-3.8	
Arain	...	...	12	...	-12	...	-100.0	-100.0	
Baber	312	591	371	-279	+220	-47.2	+59.2	-15.9	
Badi	...	1	...	1	+1	-100.0	...	...
Bagri	799	1,102	129	-303	+973	-27.4	754.2	+519.3	
Baheli	...	1	...	-1	+1	-100.0	...	...
Bahrupia	3	8	50	-5	-42	-62.5	-84.0	-94.0	
Baid	5	3	...	+2	+3	+66.6	...	...
Bairagi	2,211	2,778	54,809	-567	-52,031	-30.4	-94.9	-95.9	
Baloi	68,925	73,352	84,472	-4,427	-11,120	-6.0	-13.1	-18.4	
Banjara	1,451	1,769	1,602	-318	+167	-17.9	+10.4	-9.4	
Baret	...	1,045	...	-1,045	+1,045	-100	...	...
Bargi	322	502	52	-180	+450	-35.8	+865.3	+519.2	
Barhi	...	111	...	-111	+111	-100	...	...
Bari	782	961	1,153	-179	-192	-18.6	-16.6	-32.1	
Barwa	1,750	1,341	1,532	+409	-191	+30.4	-12.4	+14.2	
Bauri	1,410	1,280	1,176	+130	+104	+10.0	+8.8	+19.8	
Bedia	...	19	5	-19	+14	-100	+280.0	-100.0	
Beldar	...	36	91	-36	-55	-100	-60.4	-100.0	
Bhagat	40	50	...	-10	+50	-20.0	...	...
Bhand	447	505	835	-58	-330	-11.4	-39.5	-46.4	
Bhangi	20,688	22,157	23,646	-1,469	-1,489	-6.6	-6.2	-12.5	
Bharawa	31	25	...	+6	+25	+24.0	...	...
Bharbhunja	566	810	1,100	-244	-290	-30.1	-26.3	-48.5	
Bhargawa	408	469	...	-61	+469	-13.0	...	...
Bhat	2,076	2,130	1,317	-54	+813	-2.5	+61.7	+57.6	
Bhati	...	73	...	-73	+73	-100.0	...	...
Bhatnara	9	6	...	+3	+6	+50.0	...	...
Bhil	757	604	924	+153	-320	+25.3	-34.6	-18.0	
Bhishti	53	63	80	-10	-17	-15.8	-21.2	-33.7	
Bhoi	3	19	...	-16	+19	-84.2	...	...
Bhopa	379	300	120	+79	+180	+26.3	+150.0	+215.8	
Bhurji	...	19	...	-19	+19	-100.0	...	...
Bishnoi	5	2	...	+3	+2	+150.0	...	...
Bola	...	32	...	-32	+32	-100.0	...	...

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population			Variation.		Percentage of variation.		Percentage of net variation.	Remarks
	1921	1911	1901	1911-1921	1901-1911	1911-1921	1901-1911		
1	2	3	4	5	6	7	8	9	10
Brahman ...	247,044	322,151	318,895	-75,107	-26,744	-23.3	-7.6	-29.1	
Bengali ...	32	...	...	+32	...	...	...	...
Bambhi ...	36	...	...	+36	...	...	...	...
Chakar ...	...	135	...	-135	+135	-100.0	...	...
Chamar ...	197,142	225,094	217,540	-27,952	+7,554	-12.4	+3.4	-9.3	
Charan ...	4,207	4,100	3,797	-193	+603	-4.3	+15.8	+10.7	
Chhipa ...	7,723	9,636	11,553	-1,913	-1,917	-19.8	-16.5	-33.1	
Chitera ...	10	3	20	+7	-17	+233.3	-85.0	-50.0	
Chezara ...	...	...	630	...	-630	...	-100.0	-100.0	
Chobdar ...	74	94	...	-20	+94	-21.2	...	...
Churigar ...	...	2	...	-2	+2	-100.0	...	...
Charwadar ...	10	..	...	+10	..	...	...	...
Dabgar ...	...	47	...	-47	+47	-100.0	...	...
Dadupanthi ...	5,140	7,140	8,610	-1,901	-1,569	-26.9	-18.2	-40.3	
Dafali ...	...	...	-1	1	-1	-100.0	...	...
Damami ...	...	135	247	-135	-112	-100.0	-45.3	-100.0	
Dangi ...	...	6	...	-6	+6	-100.0	...	...
Dadhi ...	...	280	...	-280	+280	-100.0	...	...
Darogha ...	33,253	40,179	39,995	-6,926	+184	-17.2	+4	-16.8	
Darzi ...	7,054	8,597	9,182	-1,543	-585	-17.9	-6.3	-23.1	
Dhakar ...	3,691	3,896	3,364	-205	+532	-5.2	+15.8	+9.7	
Danak ...	13,094	14,133	16,974	-1,039	-2,841	-7.3	-16.7	-22.9	
Dhaubadari ...	...	233	683	-233	-450	-100.0	-65.8	-100.0	
Dhed ...	...	2	...	-2	+2	-100.0	...	...
Dhobi ...	8,440	10,334	11,173	-1,894	-839	-18.3	-7.5	-24.4	
Dholi ...	1,476	1,656	1,529	-180	+127	-10.8	+8.3	-3.4	
Dhunia ...	...	233	469	-233	-236	-100.0	-50.3	-100.0	
Dom ...	201	697	937	-496	-240	-71.1	-25.6	-78.5	
Dakot ...	7,016	...	...	+7,016	...	...	...	...
Darukuta ...	16	...	...	+16	...	...	...	...
Fakir ...	140	85	...	+55	+85	+64.7	...	...
Farrash ...	1	...	...	+1	...	...	...	...
Gadarya ...	19	48	13	-29	+35	-60.4	+269.2	+46.1	
Garu ...	10	7	...	+3	+7	+42.8	...	...
Garuara ...	...	278	...	-278	+278	-100.0	...	...
Garwa ...	3	5	...	-5	+5	-100.0	...	...
Gawar ...	87	607	...	-520	+607	-85.6	...	...
Gawaria ...	928	418	426	+510	-8	+122.0	-1.1	+117.8	
Ghancha ...	3	1	...	2	1	+200.0	...	...

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks.
	1921	1911	1901	1911-1921	1901-1911	1911-1921	1901-1911		
1	2	3	4	5	6	7	8	9	10
Ghosi ...	...	27	219	-27	+192	-100.0	-92.2	-100.7	
Goala ...	...	55	92	-55	-35	-100.0	-40.2	-100.0	
Gola (Purab) ...	...	2,842	...	-2,842	+2,842	-100.0	...	...
Gorkha ...	1	17	20	-16	-3	-94.1	-15.0	-95.0	
Gour ...	...	11	...	-11	+11	-100.0	...	...
Gujar ...	170,109	188,925	181,494	-18,816	+4,431	-9.9	+2.4	-7.7	
Gurra ...	...	43	...	-43	+43	-100.0	...	...
Gushain ...	3,055	3,682	...	-627	+3,682	-17.0	...	...
Ghasslara ...	5	...	...	+5	...	...	...	...
Gateada ...	6	...	...	+6	...	...	...	...
Gohakhi ...	46	...	...	+46	...	...	...	...
Habura ...	3	2	...	+1	+2	+50.0	...	...
Hizra ...	...	4	...	-4	+4	-100.0	...	...
Heri (Aheri) ...	49	...	...	+49	...	...	...	...
Jaga ...	596	1,159	802	-563	+357	-48.6	+44.5	-25.6	
Jasondhi ...	74	304	...	-230	+304	-75.6	...	...
Jat ...	274,868	284,964	264,558	-10,096	+20,406	-3.5	-7.7	+3.8	
Jati ...	13	61	...	-48	+61	-78.6	...	...
Jatia ...	...	428	...	-428	+428	-100.0	...	...
Jingar ...	...	1	...	-1	+1	-100.0	...	...
Jagri ...	1	...	...	+1	...	...	...	...
Jogi ...	20,885	22,289	...	-1,404	+22,289	-6.2	...	...
Julaha ...	27	75	31	-48	+41	-64.0	+120.5	-20.5	
Jaisi ...	1	...	...	+1	...	...	...	...
Jaithi ...	4	...	...	+4	...	...	...	...
Jaria ...	...	...	12	...	-12	...	-100.0	-100.0	
Kabirpanthi ...	...	51	19	-51	+32	-100.0	-168.4	-100.0	
Kachera ...	27	71	...	-44	+71	-61.9	...	...
Kachhi ...	960	1,114	998	-154	+116	-13.8	+11.6	-3.8	
Kahar ...	1,636	2,147	7,163	-511	-5,016	-23.8	-70.0	-77.1	
Kalal ...	3,931	4,508	5,219	-577	-711	-12.7	-13.6	-24.6	
Kalanwat ...	83	46	83	+37	-37	+80.4	-44.5	...	
Kalbelia ...	90	198	...	-108	+198	-54.5	...	...
Kamar ...	140	91	32	+49	+59	+53.8	+184.3	+337.5	
Kameria ...	...	6	...	-6	+6	-100.0	...	...
Kamnigar ...	42	75	...	-33	+75	-44.0	...	...
Kanchan ...	...	23	27	-23	-4	-100.0	-14.8	-100.0	
Kandera ...	2,092	2,650	2,407	-558	+243	-21.0	+10.0	-13.0	
Kanjar ...	397	265	188	+132	+77	+49.8	+40.9	+111.1	

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks
	1921	1911	1901	1911—21	1901—11	1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10
Kapri ...	494	835	531	-341	+304	-40·8	+57·2	-6·9	
Kasera ...	9	1	457	+8	-456	+800·0	-99·7	-98·0	
Kathak ...	43	15	3	+28	+12	+186·6	+400·0	+1,333·3	
Kayastha ...	5,847	6,513	7,557	-666	-1,044	-10·0	-13·8	-22·6	
Khangar ...	565	909	556	-344	+353	-37·8	+63·4	+1·6	
Kharol ...	...	585	...	-585	+585	-100·0	...	...
Khatwar ...	2,947	3,844	5,469	-897	-1,625	-23·3	-29·7	-46·1	
Khati ...	45,215	48,997	48,716	-3,782	+281	-7·7	+·5	-7·1	
Khatik ...	17,808	18,575	16,599	-767	+1,976	-4·1	+11·9	+7·2	
Khatri ...	561	740	920	-179	-180	-24·1	-19·5	-39·5	
Kheradi ...	...	5	...	-5	+5	-100·0	...	...
Kir ...	4,780	5,664	...	-884	-5,664	-15·6	...	...
Kirar ...	12	2	147	+10	-145	+500·0	-98·6	-91·8	
Keri ...	34,958	40,266	43,352	-5,308	-3,086	-13·1	-7·1	-19·3	
Korea ...	...	5	...	-5	+5	-100·0	...	...
Kotwal ...	...	1	...	-1	+1	-100·0	...	...
Kuchband ...	...	49	5	-49	+44	-100·0	+880·0	-100·0	
Kumhar ...	78,970	87,067	87,024	-8,097	+43	-9·2	+·04	-9·2	
Kunbi ...	294	114	...	+180	+114	+157·8	...	...
Kunjra ...	3	20	66	-17	-40	-85·0	-66·6	-95·0	
Kurmi ...	...	70	310	-70	-240	-100·0	-77·4	-100·0	
Khwaswal ...	351	...	...	+351	...	...	...	...
Khichar ...	24	...	...	+24	...	...	...	...
Karol ...	625	...	...	+625	...	...	...	...
Kathiara ...	6	...	...	+6	...	...	...	...
Kumbhi ...	...	...	...	...	...	...	...	...
Lakhera ...	2,012	2,292	1,973	-280	+319	-12·2	+11·1	+1·9	
Lalbegi ...	...	173	...	-173	+173	-100·0	...	...
Lodha ...	880	1,101	1,154	-224	-50	-20·2	-4·3	-23·7	
Lohar ...	3,863	4,706	4,838	-843	-132	-17·9	-2·7	-12·9	
Lunia ...	...	11	...	-11	+11	-100·0	...	...
Labhana ...	1	...	...	+1	...	...	...	...
Machhar ...	...	2	...	-2	-2	-100·0	...	...
Mahajan ...	124,230	157,120	182,784	-32,890	-25,664	-20·9	-14·0	-32·0	
Mahar ...	...	12	...	-12	+12	-100·0	...	...
Mehtar ...	...	1,907	...	-1,907	+1,907	-100·0	...	...
Mali ...	113,159	122,563	115,946	-9,404	-6,617	-7·6	+5·7	-2·4	
Mallah ...	...	5	...	-5	+5	-100·0	...	...
Manihar ...	...	158	1,070	-158	-912	-100·0	-85·2	-100·0	

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks.
	1921	1911	1901	1911—1921	1901—1911	1911—1921	1901—1911		
1	2	3	4	5	6	7	8	9	10
Meo ...	...	117	...	-117	+117	-100·0	...	...
Mer ...	2	2	...	...	+2	...	...	...
Merat Gorat ...	...	2	...	-2	+2	-100·0	...	...
Mina ...	229,235	251,484	240,061	-22,130	+10,523	-8·8	+4·3	-4·8	
Mirasi ...	...	31	25	-31	+6	-100·0	+24·8	-100·0	
Mochi ...	1,969	2,195	22,364	-226	-169	-10·2	-7·1	-16·7	
Moghia ...	105	47	2	+58	+45	+123·4	+2,250·0	+5,150·0	
Motisar ...	2	8	...	-6	+8	-75·0	...	...
Maratha ...	4	...	2	+4	-2	...	-100·0	-100·0	
Mewati ...	31	...	...	+31	...	...	...	...
Meghwal ...	15	...	...	+15	...	...	...	...
Naga ...	83	298	...	-215	+298	-72·1	...	...
Nagarachi ...	...	1	...	-1	+1	-100·0	...	...
Nai ...	35,292	40,277	42,201	-4,985	-1,924	-12·3	-4·5	-16·3	
Naik ...	14,702	16,277	15,357	-1,575	+920	-9·6	+5·9	-4·2	
Nanakpanthi ...	...	30	307	-30	-277	-100·0	-90·2	-100·0	
Nut ...	1,676	2,004	1,587	-328	+417	-16·3	-26·2	+5·6	
Nath ...	...	793	...	-793	+793	-100·0	...	...
Niaria ...	...	4	...	-4	+4	-100·0	...	...
Nilgar ...	...	25	35	-25	-10	-100·0	-28·5	-100·0	
Nanakshai ...	14	...	...	+14	...	...	...	...
Narchi ...	4	...	...	+4	...	...	...	...
Odh ...	25	126	404	-101	-278	-80·1	-68·8	-93·8	
Patel ...	2	1	...	+1	+1	-100·0	...	...
Pattidar ...	9	1	...	+8	+1	+800·0	...	...
Patwa ...	910	1,183	1,235	-273	-52	-23·8	-4·2	-26·3	
Pindara ...	...	40	...	-40	+40	-100·0	...	...
Purbia ...	2,481	108	265	+2,373	-157	+2,197·2	-59·2	+836·2	
Puri ...	...	14	...	-14	+14	-100·0	...	...
Pasi ...	12	...	...	+12	...	...	...	...
Pataria ...	8	...	...	+8	...	...	...	...
Patrol ...	7	...	...	+7	...	...	...	...
Prabhu ...	3	...	...	+3	...	...	...	...
Pingora ...	3	...	...	+3	...	...	...	...
Prohit ...	15,159	...	...	+15,159	...	...	...	...
Raigar ...	45,309	52,219	51,626	-69·10	+593	-13·2	+1·1	-12·2	
Rajkumar ...	...	1	...	+1	+1	-100·0	...	...
Rajput ...	103,137	116,018	120,810	-12,881	-4,792	-11·1	-3·9	-14·6	
Ramanandi ...	...	35	...	-35	+35	-100·0	...	...

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks.
	1921	1911	1901	1911—1921	1901—1911	1911—1921	1901—1911		
1	2	3	4	5	6	7	8	9	10
Ramsnehi ...	...	197	...	-197	+197	-100·0	...	...
Rana ...	7,309	8,422	6,972	-1,113	-1,450	-13·2	+20·7	+4·6	
Randi ...	84	239	...	-155	+239	-64·8	...	...
Rangrez ...	...	3	...	-3	+3	-100·0	...	...
Rao ...	2,309	3,035	2,741	-726	+294	-23·9	+10·7	-15·7	
Rawa ...	...	2	...	-2	+2	-100·0	...	...
Rawal ...	18	63	...	-45	+62	-71·4	...	...
Rawat ...	60	18	...	+42	+18	+233·3	...	...
Rebari ...	2,313	2,863	3,002	-550	-139	-19·2	-4·6	-22·2	
Rustgi ...	17	...	...	+17	...	...	...	...
Sadhu ...	225	243	...	-18	+243	-7·4	...	...
Sahar ...	...	6	...	-6	+6	-100·0	...	...
Sais ...	...	17	...	-17	+17	-100·0	...	...
Sanyasi ...	...	27	...	-27	+27	-100·0	...	...
Sanjogi ...	7,476	7,462	...	-14	+7,462	+1	...	...
Sansi ...	460	554	...	-94	+554	-16·9	...	...
Sarbhangi ...	73	144	...	-71	+144	-49·3	...	...
Saraswati ...	...	2	...	-2	+2	-100·0	...	...
Sargara ...	...	3	...	-3	+3	-100·0	...	...
Sarwan ...	...	7	...	-7	+7	-100·0	...	...
Sengupta ...	...	11	...	-11	+11	-100·0	...	...
Shami ...	...	13,447	...	-13,447	+13,447	-100·0	...	...
Shikati ...	155	298	65	-143	+233	-47·9	+358·4	+136·4	
Sikligar ...	462	879	792	-417	+87	-47·3	+10·9	-41·6	
Silawat ...	929	1,253	624	-324	+629	-25·8	+100·7	+48·8	
Sirvi ...	1	9	...	-8	+9	-88·8	...	...
Sunar ...	13,581	15,455	16,278	-1,874	-823	-12·0	-5·0	-16·5	
Sungha ...	...	60	...	-60	+60	-100·0	...	...
Sutar ...	11	3	...	+8	+3	+266·6	...	...
Swami ...	13,613	2,074	...	+11,539	+2,074	+557·3	...	...
Sadh ...	27	...	...	+27	...	...	...	...
Sirkigar ...	1	...	...	+1	...	...	...	...
Sewak ...	34	...	...	+34	...	...	...	...
Samarya ...	2	...	...	+2	...	...	...	...
Tamoli ...	500	827	991	-327	-164	-39·5	-16·5	-49·5	
Tarag ...	...	412	...	-412	+412	-100·0	...	...
Teli ...	3,751	4,695	5,443	-944	-748	-20·1	-13·7	-31·0	
Tarkhan ...	1	...	...	+1	...	...	...	...
Tarkash ...	9	...	...	+9	...	...	...	...

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks.
	1921	1911	1901	1911-1921	1901-1911	1911-1921	1901-1911		
1	2	3	4	5	6	7	8	9	10
Thathera ...	720	934	1,126	-214	-192	-22.9	-17.0	-36.0	
Thakaria ...	...	15	...	-15	+15	-100.0	...	...
Thori ...	...	1	...	-1	+1	-100.0	...	...
Tirgar ...	...	5	...	-5	+5	-100.0	...	...
Tawaif ...	...	...	211	...	-211	...	-100.0	-100.0	
Unspecified ...	128	202	49	-74	+153	-36.6	+312.2	+161.2	
Musalman ...	179,524	195,760	193,044	-16,236	+2,716	-8.2	+1.4	-7.0	
Afgan ...	90	358	...	-268	+358	-74.8	...	...
Ahir ...	1	1	...	...	+1	...	...	...
Arab ...	1	5	...	-4	+5	-80.0	...	...
Babar ...	10	...	...	+10	...	...	...	...
Baghban ...	...	170	47	-170	+123	-100.0	+261.7	-100.0	
Balai ...	13	10	...	+3	+10	+30.0	...	...
Banjara ...	518	474	98	+44	+376	+9.2	+383.6	+428.5	
Barwa ...	17	...	...	+17	...	...	...	...
Bania ...	...	1	...	-1	+1	-100.0	...	...
Banzigar ...	...	22	10	-22	+12	-100	+120.0	-100.0	
Beldar ...	...	14	145	-14	-131	-100.0	-90.3	-100.0	
Bharbhunja ...	322	384	119	-62	+265	-16.1	+222.6	+170.5	
Bhadwa ...	27	...	...	+27	...	...	...	...
Bhagat ...	2	...	...	+2	...	...	...	...
Bhand ...	169	81	59	+88	+22	+108.6	+37.2	+186.4	
Bhangi ...	20	9	240	+11	-231	+122.2	-96.2	-91.6	
Bhat ...	93	141	...	-48	+141	-34.0	...	...
Bhati ...	22	61	...	-39	+61	-63.8	...	...
Bhatiara ...	170	173	74	-3	+99	-1.7	+133.7	+129.7	
Bhil ...	2	...	...	+2	...	...	...	...
Bhishti ...	4,354	4,831	2,046	-477	+2,785	-9.8	+136.1	-112.8	
Bhoi ...	...	2	...	-2	2	-100.0	...	...
Bhurji ...	...	1	...	-1	+1	-100.0	...	...
Biloch ...	15	10	15	+5	-5	+50.0	-33.3	...	
Bisaiti ...	1,129	956	238	+173	+718	+18.0	+301.6	+374.3	
Bohra ...	3	...	...	+3	...	...	...	...
Brahman ...	2	...	...	+2	...	...	...	...
Chakar ...	19	6	...	+13	+6	+216.6	...	...
Chamar ...	9	7	...	+2	+7	+28.5	...	...
Chandma ...	...	1	...	-1	+1	-100.0	...	...
Chhipa ...	...	129	74	-129	+55	-100.0	+74.3	-100.0	
Chobdar ...	113	65	69	+48	-4	+73.8	-5.7	+63.7	

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks.
	1921	1911	1901	1911—1921	1901—1911	1911—1921	1901—1911		
1	2	3	4	5	6	7	8	9	10
Chunager ...	40	...	...	+40	...	...	...	...
Churiger ...	...	1	...	-1	+1	-100·0	...	...
Dabgar ...	11	4	...	7	+4	+175·0	...	...
Durhi ...	...	2,144	...	-2,144	+2,144	-100·0	...	...
Darugar ...	...	39	43	-39	-4	-100·0	-9·3	-100·0	
Darzi ...	81	93	240	-12	-147	-12·9	-61·2	-66·2	
Deswali ...	2,312	1,348	841	+964	+504	+71·5	+59·7	+173·9	
Dhanak ...	...	9	...	-9	+9	-100·0	...	...
Daroga ...	61	...	30	+61	-30	...	-100·0	+103·3	
Dhobi ...	2,029	2,166	813	-137	+1,353	-6·3	+166·4	+149·5	
Dholi ...	36	22	88	+14	-66	+63·6	-75·0	-59·0	
Dhunia ...	...	371	1,222	-371	-851	-100·0	-69·6	-100·0	
Dom ...	243	273	1,147	-30	-874	-10·9	-76·1	-78·8	
Fakir ...	12,183	11,092	6,682	+1,091	+4,410	+9·8	+65·9	+82·3	
Farrash ...	64	8	...	+56	+8	+700·0	...	...
Gandhi ...	1,072	15	37	+1,057	-22	+7,046·6	-59·4	+2,797·2	
Gatrara ...	97	60	47	+37	+13	+61·6	+27·6	+106·3	
Gaddi ...	177	671	383	-494	+288	-73·6	+75·1	-53·7	
Gawara ...	1	...	2	+1	-2	...	-100·0	-50·0	
Ghosi ...	157	187	184	-32	+5	-16·9	+2·7	-14·6	
Ghorhi ...	61	79	...	-18	+79	-22·7	...	...
Golandaz ...	5	...	...	+5	...	...	...	...
Gujar ...	57	5	...	+52	+5	+1,040·0	...	...
Gusain ...	...	4	...	-4	+4	-100·0	...	...
Hammal Pulladar	1,071	123	41	+948	+82	+770·7	+200·0	+2,512·7	
Hela ...	...	3	...	-3	+3	-100·0	...	...
Hijra ...	...	4	5	-4	-1	-100·0	-20·0	-100·0	
Jada ...	...	30	...	-30	+30	-100·0	...	...
Jat ...	11	7	...	+4	+7	+57·1	...	...
Jogi ...	49	64	...	-15	+64	-23·4	...	...
Julaha ...	1,961	2,819	524	+858	+2,295	-30·4	+437·9	+274·2	
Kagzi ...	5	...	...	+5	...	...	...	...
Kayamkhani ...	15,146	13,633	9,520	+1,513	+4,113	+11·0	+43·2	+59·1	
Khatpi ...	2	...	...	+2	...	...	...	...
Kalal ...	1,821	1,689	202	+132	+1,487	+7·8	+736·1	+801·4	
Khumra ...	20	...	...	+20	...	...	...	...
Kalandar ...	...	3	...	-3	+3	-100·0	...	...
Kahar ...	6	...	...	+6	...	...	...	...
Kalanmat ...	124	144	32	-20	+112	-14·1	+350	+287·5	

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks
	1921	1911	1901	1911—1921	1901—1911	1911—1921	1901—1911		
1	2	3	4	5	6	7	8	9	10
Kaligar ...	...	1	...	-1	+1	-100·0	...	...
Kamnigar ...	47	62	36	-15	+26	-24	+72·2	+30·5	
Kandera ...	...	196	132	-196	+64	-100·0	+48·4	-100·0	
Kanjar ...	...	34	...	-34	+34	-100·0	...	...
Kasni ...	9,223	9,539	3,909	-316	+5,630	-3·3	+144·0	+135·9	
Kathyara ...	89	101	157	-12	-56	-11·8	-35·6	-43·3	
Kazi ...	189	321	...	-132	+321	-41·1	...	...
Khengar ...	...	8	...	-8	+8	-100·0	...	...
Khanzada ...	296	579	37	-283	+542	-48·8	+1,464·8	+835·4	
Khati ...	12	8	...	+4	+8	+50·0	...	...
Khatik ...	...	9	...	-9	+9	-100·0	...	...
Kharadi ...	185	246	56	-61	+190	-24·7	+339·2	+230·3	
Khokhar ...	9	9	...	...	+9	...	...	...
Kumhar ...	744	65	...	+679	+65	+1,044·6	...	...
Kunjra ...	1,106	862	469	+244	+393	+83·7	+135·8	...	
Koli ...	9	...	...	+9	...	...	...	...
Lakhera ...	...	58	216	-58	-158	-100·0	-73·1	-100·0	
Lodha ...	50	2	...	+48	+2	+2,400·0	...	...
Lohar ...	3,783	4,169	1,489	-386	+2,680	-9·2	+179·9	+154·0	
Madari ...	1	...	...	+1	...	...	...	...
Mahawat ...	369	633	3	-264	+630	-417	+21,000·0	+12,200·0	
Mahajan ...	4	...	...	+4	...	...	...	...
Mali ...	194	4	...	+190	+4	+4,750·0	...	...
Manihar ...	3,626	3,982	1,433	-356	+2,549	-8·9	+177·8	+153·0	
Malak ...	...	24	9	-24	+15	-100·0	+166·6	-100·0	
Mir ...	81	28	...	+53	+28	+189·2	...	...
Mewati ...	659	516	654	+143	-138	+27·7	-21·1	+7	
Mina ...	78	4	...	+74	+4	+1,850·0	...	...
Mirasi ...	2,526	2,004	562	+522	+1,442	+26·0	+256·5	+349·4	
Mirdha ...	...	2	...	-2	+2	-100·0	...	...
Mochi ...	24	125	32	-101	+93	-80·0	+290·6	-25·0	
Momim ...	...	45	...	-45	+45	-100·0	...	...
Moghal ...	2,627	3,179	4,276	-552	+1,097	-17·3	-25·7	-38·5	
Mujawar ...	45	35	...	+10	+35	+28·5	...	...
Multani ...	...	12	...	-12	+12	-100·0	...	...
Murid ...	476	...	...	+476	...	...	...	...
Nai ...	2,393	2,375	830	+18	+1,545	+7	+186·1	+188·3	
Naik ...	16	21	...	-5	+21	-23·8	...	...
Nut ...	278	481	135	-203	+346	-42·2	+256·2	+105·9	

SUBSIDIARY TABLE II—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks.
	1921	1911	1901	1911-1921	1901-1911	1911-1921	1901-1911		
1	2	3	4	5	6	7	8	9	10
Nanaksahi ...	4	...	...	+4	...	...	...	...
Niaria ...	496	451	401	+45	+50	+9.9	+12.4	+23.6	
Naqal ...	...	...	8	...	-8	...	-100.0	-100.0	
Namadgar ...	...	...	1	...	-1	...	-100.0	-100.0	
Nilgar ...	...	4,847	2,231	-4,847	+2,616	-100.0	+117.2	-100.0	
Non-Muslim ...	28	34	...	-6	+34	-17.6	...	...
Odh ...	259	24	...	+235	+24	+979.1	...	...
Pathan ...	24,669	30,140	33,794	-5,471	-3,654	-18.1	-10.8	-27.0	
Patwa ...	23	37	9	-4	-28	-10.8	+311.1	+266.6	
Phadali ...	21	...	...	+21	...	...	...	...
Pindara ...	2,073	1,355	...	+718	+1,355	+52.9	...	...
Pirzada ...	68	33	43	+35	-10	+106.0	-23.2	+58.1	
Qureshi ...	1	...	...	+1	...	...	...	...
Raigar ...	...	3	...	+3	+3	-100.0	...	...
Rajput ...	1,061	1,614	3,532	-553	-1,918	-34.2	-54.3	-69.9	
Rana ...	784	1,119	1,702	-335	-583	-29.9	-34.2	-53.9	
Rangrez ...	5,225	181	...	+5,044	+181	+2,786.7	...	...
Rangra ...	2	3	...	-1	+3	-33.3	...	...
Rebari ...	...	6	458	-6	-452	-100.0	-98.6	-100.0	
Randi ...	314	...	...	+314	...	...	...	...
Sayed ...	7,193	7,856	9,434	-663	-1,578	-8.4	-16.7	-23.7	
Sheikh ...	53,818	64,110	97,857	-10,292	-33,747	-16.0	-34.4	-45.0	
Sikligar ...	4	6	13	-2	-7	-33.3	-53.8	-69.2	
Silawat ...	38	3	322	+35	-319	+1,166.6	-99.0	-88.1	
Sipahi ...	...	4	...	-4	+4	-100.0	...	...
Sunar ...	16	2	261	+14	-259	+700.0	-99.2	-93.8	
Shorgar ...	70	12	...	+58	+12	-483.3	...	...
Singiwala ...	29	...	...	+29	...	...	...	...
Sindhi ...	33	...	...	+33	...	...	...	...
Shishgar ...	19	...	...	+19	...	...	...	...
Sutar ...	5	...	...	+5	...	...	...	...
Teli ...	7,784	8,605	2,772	-821	+5,833	-9.5	+210.4	+180.8	
Tamboli ...	15	12	10	+3	+2	+25.0	+20.0	+50.0	
Tawaif ...	19	497	261	-478	+236	-96.1	+90.4	+92.7	
Thatera ...	...	2	...	-2	+2	-100.0	...	...
Turkia ...	...	24	...	-24	+24	-100.0	...	...
Tawaichi ...	1	...	...	+1	...	...	...	...
Tarkush ...	...	...	1	...	-1	...	-100.0	-100.0	
Vilaiti ...	...	1	...	-1	+1	-100.0	...	...

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage or variation.		Percentage of net variation.	Remarks
	1921	1911	1901	1911—1921	1901—1911	1911—1921	1901—1911		
1	2	3	4	5	6	7	8	9	10
Unspecified ...	279	16	179	+263	—163	+1,643·7	—91·0	+55·8	
Jain.									
Jain ...	29,488	38,408	44,630	—8,920	—6,222	—23·2	—13·9	—33·9	
Brahman ...	7	...	...	+7	...	...	...	...
Daroga ...	2	...	...	+2	...	...	...	...
Jati ...	...	19	...	—19	+19	—100·0	...	...
Kalal ...	1	...	...	+1	...	...	...	...
Kumhar ...	1	...	...	+1	...	...	...	...
Mahajan ...	29,466	38,375	44,518	—8,909	—6,143	—23·2	—13·7	—33·8	
1. Agarwal ...	3,582	4,847	3,602	—1,265	+1,245	—26·0	+34·5	—·5	
2. Bijabargi ...	...	60	...	—60	+60	—100·0	...	...
3. Jaiswal ...	...	1	9	—1	—8	—100·0	—88·8	—100·0	
4. Khandelwal...	4,237	6,174	4,714	+1,937	+1,460	—31·3	+30·9	—4·0	
5. Mahesri ...	5	12	...	—7	+12	—58·3	...	...
6. Oswal ...	2,387	2,902	5,695	—515	—2,793	—17·7	—49·0	—58·0	
7. Paltiers ...	...	1,416	...	—1,416	+1,416	—100·0	...	...
8. Paliwal ...	1,204	1	53	+1,203	—52	+120,300·0	—98·1	+2,171·6	
9. Porwal ...	882	1,540	948	—658	+592	—42·7	+62·4	—6·9	
10. Saraogi ...	15,706	20,029	27,931	—4,323	—7,902	—21·5	—28·2	—43·7	
11. Srimali ...	1,085	1,393	1,566	—308	—173	—22·1	—11·0	—30·7	
12. Mahajan ...	378	...	...	+378	...	...	...	...
Unspecified ...	2	1	...	+1	+1	+100·0	...	...
Mali ...	7	...	...	+7	...	...	...	...
Rajput ...	...	7	...	—7	+7	—100·0	...	...
Sadhu ...	1	...	...	+1	...	...	...	...
Sunar ...	1	6	112	—5	—106	—83·3	—94·6	—99·1	
Animists									
Animists ...	1,414	1,779	1,438	—365	+341	—20·5	+23·7	—1·6	
Bagri ...	296	378	531	—82	—153	—21·6	—28·2	—44·2	
Balodia ...	...	2	...	—2	+2	—100·0	...	...
Bauri ...	155	102	1	+53	+101	+52·1	+10,100·0	+15,400·0	
Bhil ...	884	1,008	108	—124	+900	+12·3	+833·3	+718·5	
Dhanak ...	...	5	...	—5	+5	—100·0	...	...
Kanjar ...	39	78	316	—39	—238	—50·0	—75·3	—87·6	
Kateria ...	...	2	...	—2	+2	—100·0	...	...
Kilanout ...	...	1	...	—1	+1	—100·0	...	...
Lalbegi ...	...	7	...	—7	+7	—100·0	...	...
Mahrori ...	...	1	...	—1	+1	—100·0	...	...

SUBSIDIARY TABLE II.—(Contd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation.	Remarks.
	1921	1911	1901	1911—21	1901—11	1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10
Mamga ...	2	...	...	+2	...	...	...	...
Nat ...	...	5	13	-5	-8	-100·0	-61·5	-100·0	
Rajkumar ...	...	1	...	-1	+1	-100·0	...	...
Rebari ...	...	1	...	-1	+1	-100·0	...	...
Saheria ...	...	...	7	...	-7	...	-100·0	-100·0	
Sansi ...	38	120	341	-82	-221	-68·3	-64·8	-88·8	
Unspecified ...	...	68	121	-68	-53	-100·0	-43·8	-100·0	
Christians.									
Christians ...	1,259	1,326	925	-67	+401	-5·0	+43·3	+36·1	
Native ...	576	641	Not available.	-65	...	-10·1	...	...
Others ...	683	685		-2	...	-2	...	...
Arya.									
Arya ...	433	298	120	+135	+178	+45·3	+148·3	+260·8	
Brahman ...	70	88	Details not available.	-18	...	-20·4	...	...
Charan ...	...	3		-3	...	-100·0	...	...
Chinese ...	1	...		+1	...	...	...	...
Daroga ...	12	...		+12	...	...	...	...
Darzi ...	1	...		+1	...	...	...	...
Gujar ...	1	...		+1	...	...	...	...
Jat ...	34	...		+34	...	...	...	...
Kachhi ...	...	3		-3	...	-100·0	...	...
Kahar ...	...	1		-1	...	-100·0	...	...
Kayastha ...	31	50		-19	...	-38·0	...	...
Khati ...	17	...		+17	...	...	...	...
Khatri ...	16	11		+5	...	+45·4	...	...
Kurmi ...	...	4		-4	...	-100·0	...	...
Lohar ...	...	8		-8	...	-100·0	...	...
Mahajan ...	90	68		-32	...	+55·1	...	...
1. Agarwala ...	60	16		+44	...	+275·0	...	...
2. Khandelwal ...	...	4		-4	...	-100·0	...	...
3. Mathur ...	...	1		-1	...	-100·0	...	...
4. Mahesri ...	...	1		-1	...	-100·0	...	...
5. Oswal ...	...	2		-2	...	-100·0	...	...
6. Others ...	...	33		-33	...	-100·0	...	...
7. Unspecified ...	30	1		+29	...	+2,900·0	...	...
Mali ...	2	...		+2	...	...	...	...
Purohit ...	2	...		+2	...	...	...	...
Rajput ...	89	69		+20	...	+28·9	...	...
Sunar ...	50	...		+50	...	...	...	...

SUBSIDIARY TABLE II.—(Concl'd.)

Variation in caste by religion since 1901.

Castes.	Population.			Variation.		Percentage of variation.		Percentage of net variation	Remarks
	1921	1911	1901	1911—1921	1901—1911	1911—1921	1901—1911		
1	2	3	4	5	6	7	8	9	10
Swami ...	8	...	Not available.	+8	...	...	...	...
Unspecified ...	9	3		+6	...	-200.0	...	...
Sikh									
Sikh ...	60	157	71	-97	+86	-61.7	+121.1	-15.4	
Aroia ...	...	2	Details not available.	-2	...	-100.0	...	...
Jat ...	12	...		+12	...	..	...	...
Khatri ...	7	...		+7	...	...	...	...
Koli ...	...	3		-3	...	-100.0	...	...
Rajput ...	23	104		-81	...	-77.8	...	...
Rur Sikh ...	...	1		-1	...	-100.0	...	...
Sunar ...	9	...		+9	...	...	...	...
Unspecified ...	9	47		-38	...	-80.8	...	...
Parsi.									
Parsi ...	11	28	37	-17	-9	-60.7	-24.3	-70.2	
Jew.									
Jew ...	7	5	...	+2	+5	+40.0	...	...
Beni Israil ...	...	4	...	-4	+4	-100.0	...	...
Unspecified ...	7	1	...	+6	+1	-600.0	...	...
Brahmo.									
Brahmo ...	2	6	...	-4	+6	-66.6	...	...
Kayastha ...	...	6	...	-6	+6	-100.0	...	...
Unspecified ...	2	..	...	+2	...	...	...	...

SUBSIDIARY TABLE III.

Variation in caste by religion since 1901 in the City.

Castes.	Population.			Variation.		Net variation since 1901—21	Percentage of variation.		Percentage of net variation. 1901—21	Remarks.
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Hindu ...	78,458	91,470	110,601	-13,012	-19,131	-32,143	-14.2	-17.2	-29.0	
Aghori ...	1	...	...	+1	...	+1	...	...	...
Ahir ...	1,040	1,052	1,120	-12	-74	-86	-1.1	-6.5	-7.6	
Babar ...	16	32	80	-16	-48	-64	-50.0	-60.0	-80.0	
Bahalia ...	...	1	...	-1	+1	...	-100.0	...	...
Baid ...	1	1	...	...	+1	+1	...	...	...
Bairagi ...	40	140	1,317	-100	-1,177	-1,277	-71.4	-89.3	-96.9	
Balai ...	1,551	1,823	2,481	-272	-658	-930	-14.9	-26.5	-37.4	
Banjara ...	168	230	193	-62	+37	-25	-26.9	+19.1	-12.9	
Bareth ...	...	14	...	-14	+14	...	-100.0	...	...
Bargi ...	262	418	47	-156	+371	+215	-37.3	+789.2	+457.4	
Barhi ...	...	1	...	-1	+1	...	-100.0	...	...
Bari ...	164	242	255	-78	-13	-91	-32.2	-5.0	-35.6	
Barwa ...	12	4	30	+8	-26	-18	+200.0	-86.6	-60.0	
Boori ...	32	10	...	+22	+10	+32	+220.0	...	...
Bengal ...	20	...	...	+20	...	+20	...	...	...
Bengali (Khatris)	1	...	...	+1	...	+1	...	...	...
Bhand ...	31	4	16	+27	-12	+15	+675.0	-75.0	+93.7	
Bhangi ...	2,136	2,747	2,948	-611	-201	-812	-22.2	-6.8	-27.5	
Bharawa ...	...	1	...	-1	+1	...	-100.0	...	...
Bharbhunja ...	57	104	106	-47	-2	-49	-45.1	-1.8	-46.2	
Bahargawa ...	302	313	384	-11	-71	-82	-3.5	-18.4	-21.3	
Bhat ...	122	80	140	+42	-60	-18	+52.5	-42.8	-12.8	
Bhatiara ...	...	2	...	-2	+2	...	-100.0	...	...
Bhil ...	11	9	1	+2	+8	+10	+22.2	+800.0	+100.0	
Bhishty ...	5	33	12	-28	+21	-7	-84.8	+175.0	-58.3	
Bhurji ...	...	19	...	-19	+19	...	-109.0	...	...
Bishnoi ...	5	...	...	+5	...	+5	...	...	...
Bola ...	...	3	...	-3	+3	...	-100.0	...	...
Brahman ...	14,708	20,048	24,365	-5,340	-4,317	-9,657	-26.6	-17.7	-39.6	
Chakar ...	1	1	...	...	+1	+1	...	...	...
Chamar ...	969	976	-966	-7	+19	+3	-7	+1.0	+3	
Charan ...	40	30	68	+4	+32	-28	+11.1	-47.0	-41.1	
Chhipa ...	881	1,120	1,415	-239	-295	-534	-21.3	-20.8	-37.7	
Chobdar ...	1	...	...	+1	...	+1	...	...	...
Dabgar ...	...	12	...	-12	+12	...	-100.0	...	...
Dadupanthi ...	366	180	189	+186	-9	+177	+103.3	-4.7	+93.6	
Dakot ...	341	...	...	+341	...	+341	...	...	...
Damami ...	...	1	27	-1	-26	-27	-100.0	-96.2	-100.0	

SUBSIDIARY TABLE III.—(Contd.)

Variation in caste by religion since 1901 in the City.

Castes.	Population.			Variation.		Net variation since 1901—21	Percentage of variation.		Percentage of net variation 1901—21	Remarks
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Dangi ...	...	6	...	-6	+6	...	-100 0	...	...
Daroga ...	1,697	2,771	1,811	-1,074	+930	-144	-38.7	+50.5	-7.8	
Darzi ...	1,014	1,252	1,731	-238	-479	-717	-19 0	-27.6	-41.4	
Dhakar ...	9	4	6	+5	-2	+3	+125.0	-33.3	+50 0	
Dhanka ...	831	994	1,428	-163	-434	-597	-16.3	-30.3	-41.8	
Dhari ...	...	11	...	-11	+11	...	-100 0	...	...
Dhao-Badari ...	...	211	645	-211	-434	-645	-100 0	-67.2	-100.0	
Dhobi ...	603	810	1,036	-207	-226	-433	-25.5	-21 8	-41.7	
Dholin ...	70	31	76	+39	-45	-6	+125.8	-59.2	-7.8	
Dom ...	28	12	31	+16	-19	-3	+133.3	-61.2	-9.6	
Gadaria ...	1	1	1	...	...	...	...	...	...
Garu ...	1	...	...	+1	...	+1	...	...	...
Gawaria ...	9	...	...	+9	...	+9	...	...	...
Ghasiara ...	4	...	...	+4	...	+4	...	...	...
Ghosi ...	...	9	...	-9	+9	...	-100 0	...	...
Goala ...	...	2	63	-2	-61	-63	-100 0	-96.8	-100 0	
Goalapurab ...	...	86	...	-86	+86	...	-100.0	...	...
Gorkha ...	1	...	...	+1	...	+1	...	...	...
Gosain ...	39	161	392	-122	-231	-353	-75.7	-58.9	-90 0	
Gour ...	...	1	...	-1	+1	...	-100 0	...	...
Gujar ...	2,837	3,111	3,321	-274	-210	-481	-8.8	-6.3	-14.5	
Garura ...	...	1	...	-1	+1	...	-100 0	...	...
Jaga ...	3	3	10	...	+7	-7	-70 0	-70.0	...	
Jat ...	731	889	1,068	-158	-179	-337	-17 7	-16.7	-31.5	
Jati ...	3	21	...	-18	+21	+3	-85.7	...	...
Jaisi ...	1	...	...	+1	...	+1	...	...	...
Jaithi ...	4	...	...	+4	...	+4	...	...	...
Jaria ...	...	...	12	...	-12	-12	...	-100.0	-100 0	
Jogi ...	270	287	...	-17	+287	+270	-5.9	...	...
Jolaha ...	8	14	18	-6	-4	-10	-42.8	-22.2	-55.5	
Kabirpanthi ...	...	23	15	-23	+8	-15	-100.0	-53.3	-100.0	
Kachaira ...	1	...	...	+1	...	+1	...	...	...
Kachhi ...	4	1	2	+3	-1	+2	+300 0	-50.0	+100.0	
Kahar ...	23	754	986	-731	-232	-963	-96.9	-23.5	-97.6	
Kalal ...	257	452	426	-195	+26	-169	-43.1	+6.1	-39.6	
Kalanwat ...	7	7	...	...	+7	+7	...	...	...
Kamnigar ...	37	...	...	+37	...	+37	...	...	...
Kanchan ...	...	18	11	-18	+7	-11	-100.0	+63.6	-100 0	
Kandera ...	45	18	15	+27	+3	+30	+150 0	+20.0	+200.0	

SUBSIDIARY TABLE III.—(Contd.)

Variation in caste by religion since 1901 in the City.

Castes.	Population.			Variation.		Net variation since 1901—21	Percentage of variation.		Percentage of net variation, 1901—21	Remarks.
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Kanjar ...	14	33	...	-19	+33	+14	-57.5	...	...
Kapri ...	1	31	21	-30	+10	-20	-96.7	+47.6	-95.2	
Kathak ...	36	12	3	+24	+9	+33	+200.0	+300.0	+1,100.0	
Kathiara ...	2	...	...	+2	...	+2	...	...	...
Kayastha ...	3,094	3,429	3,397	+335	+32	-303	-9.7	+9	+8.9	
Khairwal ...	3	6	3	-3	+3	...	-50.0	+100.0	Nil	
Kharoul ...	...	8	...	-8	+8	...	-100.0	...	...
Khati ...	1,708	1,838	2,369	-130	-531	-661	-7.0	-22.4	-27.9	
Khatik ...	979	1,142	1,382	-163	-240	-403	-14.2	-17.3	-29.1	
Khatri ...	341	404	488	-63	-84	-147	-15.5	-17.2	-30.1	
Khawaswal ...	25	...	23	+25	+23	+2	...	-100.0	+8.6	
Khangar ...	...	...	1	...	-1	-1	...	-100.0	-100.0	
Kir ...	89	71	...	+18	+71	+89	+25.3	...	...
Kirar ...	...	...	73	...	-73	-73	...	-100.0	-100.0	
Koli ...	3,100	4,017	4,807	-917	-790	-1,707	-22.8	-16.4	-35.5	
Kumhar ...	2,724	3,311	4,393	-587	-1,082	-1,669	-17.7	-24.6	-37.9	
Kunbi ...	35	50	...	-15	+50	+35	-30.0	...	...
Kunjara ...	...	2	...	-2	+2	...	-100.0	...	...
Kurmi ...	...	3	34	-3	-31	-34	-100.0	-91.1	-100.0	
Lal Begi ...	...	4	...	-4	+4	...	-100.0	...	...
Lakhera ...	15	1	4	+14	-3	+11	+1,400.0	-75.0	+275.0	
Lodha ...	271	349	397	-78	-48	-126	-22.3	-12.0	-31.7	
Luhar ...	159	80	85	+79	-5	+74	+98.7	-5.8	+87.0	
Mahajan ...	9,381	10,812	14,442	-1,458	-3,600	-5,058	-13.4	-24.9	-35.0	
Mali ...	6,490	7,615	9,569	-1,125	-1,954	-3,079	-14.7	-20.4	-32.1	
Manihar ...	...	1	...	-1	+1	...	-100.0	...	...
Marhatta ...	2	...	...	+2	...	+2	...	...	...
Mahara ...	568	...	...	+568	...	+568	...	...	...
Mehtar ...	...	11	...	-11	+11	...	-100.0	...	...
Mer ...	1	...	...	+1	...	+1	...	...	...
Mina ...	2,478	2,456	2,633	+22	-177	-155	+8	-6.7	-5.8	
Mirasi ...	...	1	5	-1	-4	-5	-100.0	-80.0	-100.0	
Mochi ...	263	265	365	-2	-100	-102	-7	-27.3	-27.9	
Naga ...	3	1	...	+2	+1	+3	+200.0	...	...
Nai ...	1,843	2,173	2,661	-330	-488	-818	-15.1	-18.3	-30.7	
Nat ...	14	17	...	-3	+17	+14	-17.6	...	...
Nath ...	...	5	299	-5	-291	-299	-100.0	-98.3	-100.0	
Naik ...	1,113	1,054	1,260	+59	-206	-147	+5.5	-16.3	-11.6	
Nilgar ...	...	4	...	-4	+4	...	-100.0	...	...

SUBSIDIARY TABLE III.—(Contd.)

Variation in caste by religion since 1901 in the City.

Castes.	Population.			Variation.		Net variation since 1901—21	Percentage of variation.		Percentage of net variation 1901—21	Remarks
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Odhi ...	1	78	84	-77	-6	-83	-98.7	-7.1	-98.8	
Pasi ...	3	...	...	+3	...	+3	...	...	...
Patail ...	1	...	...	+1	...	+1	...	...	...
Pattidar ...	...	1	...	-1	+1	...	-100.0	...	...
Patwa ...	236	235	301	+1	-66	-65	+4	-21.9	-21.5	
Pindara ...	...	16	24	-16	-8	-24	-100.0	-33.3	-100.0	
Puri ...	...	...	1	...	-1	-1	...	-100.0	-100.0	
Purohit ...	2,354	...	...	+2,354	...	+2,354	...	...	...
Purbia ...	14	3	2	+11	+1	+12	+366.6	+50.0	+600.0	
Raibari ...	11	12	9	-1	+3	+2	-8.3	+33.3	+22.2	
Reigar ...	1,518	1,752	2,138	-234	-386	-620	-13.3	-18.3	-28.9	
Raj Kumar ...	...	1	...	-1	+1	...	-100.0	...	...
Rajput ...	3,001	3,466	5,338	-465	-1,872	-2,337	-13.4	-35.0	-43.7	
Ramanandi ...	...	3	...	-3	+3	...	-100.0	...	...
Ramsauehi ...	...	22	...	-22	+22	...	-100.0	...	...
Rana ...	273	352	403	-79	-51	-130	-22.4	-12.6	-32.2	
Randi ...	36	38	...	-2	+38	+36	-5.2	...	...
Rao ...	121	160	179	-39	-19	-58	-24.3	-10.6	-32.4	
Rawal ...	...	10	...	-10	+10	...	-100.0	...	...
Rawat ...	...	6	...	-6	+6	...	-100.0	...	...
Sadhu ...	93	43	...	+50	+43	+93	+116.2	...	...
Sais ...	...	17	...	-17	+17	...	-100.0	...	...
Sanjogi ...	428	309	...	+119	+309	+428	+38.5	...	...
Sanyasi ...	...	16	...	-16	+16	-	-100.0	...	...
Sansi ...	41	31	...	+10	+31	+41	+32.2	...	...
Sarbhanghi ...	...	10	...	-10	+10	...	-100.0	...	...
Saraswat ...	...	2	...	-2	+2	...	-100.0	...	...
Shami ...	...	142	...	-142	+142	...	-100.0	...	...
Shikari ...	95	111	18	-16	+93	+77	-14.4	+516.6	+427.7	
Sikligar ...	148	261	310	-113	-49	-162	-43.3	-15.8	-52.2	
Silawet ...	407	494	51	-87	+443	+356	-17.6	+868.6	+698.0	
Sirvi ...	...	9	...	-9	+9	...	-100.0	...	...
Sunar ...	1,624	1,782	2,253	-158	-471	-629	-8.8	-20.9	-27.0	
Sungha ...	...	10	...	-10	+10	...	-100.0	...	...
Swami ...	447	39	...	+408	+39	+447	+1,046.1	...	...
Tamboli ...	169	235	261	-66	-26	-92	-28.0	-9.9	-35.2	
Tawaif ...	...	...	112	...	-112	-112	...	-100.0	-100.0	
Thakaria ...	...	2	...	-2	+2	...	-100.0	...	...
Trakhan ...	1	...	...	+1	...	+1	...	...	...

SUBSIDIARY TABLE III—(Contd.)

Variation in caste by religion since 1901 in the City.

Castes.	Population.			Variation.		Net variation since 1911—21	Percentage of variation.		Percentage of net variation 1901—21.	Remarks.
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Teli ...	449	463	565	-14	-102	-116	-3.0	-18.0	-20.5	
Thatera ...	410	466	528	-56	-62	-118	-12.0	-11.7	-23.3	
Unspecified ...	...	19	10	-19	+9	-10	-100.0	+90	-100.0	
Musalman ...	35,177	37,664	-40,386	-2,487	-2,722	-5,209	-6.6	-6.7	-12.8	
Afgan ...	1	108	...	-107	+108	+1	-99.0	...	...
Arab ...	...	5	...	-5	+5	...	-100.0	...	...
Bagban ...	...	5	...	-5	+5	...	-100.0	...	...
Balai ...	...	1	...	-1	+1	...	-100.0	...	...
Banjara ...	6	2	4	+4	-2	+2	+200.0	-50.0	+50.0	
Beldar ...	...	14	1	-14	+13	-1	-100.0	+1,300.0	-100.0	
Bhadwa ...	18	...	...	+18	...	+18	...	...	...
Bhand ...	102	...	...	+102	...	+102	...	...	...
Bhangi ...	10	...	191	+10	-191	-181	...	-100.0	-94.7	
Bharbhunja ...	10	8	5	+2	+3	+5	+25.0	+60.0	+100.0	
Bhat ...	...	1	...	-1	+1	...	-100.0	...	...
Bhati ...	3	9	...	-6	+9	+3	-66.6	...	...
Bhatlara ...	7	15	7	-8	+8	Nil	-53.3	+114.2	Nil	
Bhishti ...	390	836	96	-446	+740	+294	-53.3	+770.8	+306.2	
Bhoi ...	...	2	...	-2	+2	...	-100.0	...	...
Biloch ...	...	8	...	-8	+8	...	-100.0	...	...
Bisaiti ...	69	25	5	+44	+20	+64	+176.0	+400.0	+1,280.0	
Brahman ...	2	...	...	+2	...	+2	...	...	...
Chakar ...	4	...	...	+4	...	+4	...	...	...
Chamar ...	...	1	...	-1	+1	...	-100.0	...	...
Churigar ...	...	1	...	-1	+1	...	-100.0	...	...
Dabgar ...	...	2	...	-2	+2	...	-100.0	...	...
Darhi ...	...	33	...	-33	+33	...	-100.0	...	...
Daroga ...	...	...	2	...	-2	-2	...	-100.0	-100.0	
Darzi ...	1	4	1	-3	+3	Nil	-75.0	+300.0	Nil	
Deswali ...	9	...	11	+9	-11	-2	...	-100.0	-18.1	
Dhanak ...	...	6	...	-6	+6	...	-100.0	...	...
Dhobi ...	38	79	8	-41	+71	+30	-51.8	+887.5	+375.0	
Dom ...	...	1	3	-1	-2	-3	-100.0	-66.6	-100.0	
Fakir ...	391	227	301	+167	-74	+93	+73.5	-24.5	+30.8	
Gawaria ...	...	...	2	...	-2	-2	...	-100.0	-100.0	
Ghosi ...	36	34	38	-2	-4	-2	+5.8	-10.5	-5.2	
Gori ...	4	42	...	-38	+42	+4	-90.4	...	...
Gujar ...	17	1	...	+16	+1	+17	+100.0	...	...
Hammal ...	805	82	4	+723	+78	+801	+881.7	+1,950.0	+20025.0	

SUBSIDIARY TABLE III.—(Contd.)

Variation in caste by religion since 1901 in the City.

Castes.	Population.			Variation.		Net variation since 1901—21	Percentage of variation.		Percentage of net variation 1901—21	Remarks.
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Hijra ...	...	1	3	—1	—2	—3	—100·0	—66·6	—100·0	
Julaha ...	677	1,342	24	—665	+1,318	+653	—49·5	+5491·6	+2,720·8	
Kaimkhani ...	974	653	832	+321	—179	+142	—49·1	+21·5	+17·0	
Kalal ...	24	10	15	+14	—5	+9	+140·0	—33·3	+60·0	
Kalawat ...	29	41	22	—12	+19	+7	—29·2	+86·3	+31·0	
Kaligar ...	...	1	...	—1	+1	...	—100·0	...	...
Kamnigar ...	...	6	5	—6	+1	—5	—100·0	+20·0	—100·0	
Kasai ...	276	311	237	—35	+74	+39	—11·2	+31·2	+16·4	
Kathiara ...	85	98	5	—13	+93	+80	—13·2	+1860·0	+1600·0	
Kazi ...	6	28	...	—22	+28	+6	—78·5	...	...
Khangar ...	...	8	...	—8	+8	...	—100·0	...	...
Khanzada ...	41	10	10	+31	<i>Nil</i>	+31	+310·0	<i>Nil</i>	+310·0	
Kharadi ...	2	4	...	—2	+4	+2	—50·0	...	...
Khatik ...	5	...	...	+5	...	+5	...	...	...
Khatri ...	1	...	...	+1	...	+1	...	...	...
Koli ...	8	...	...	+8	...	+8	...	...	...
Kumhar ...	2	11	...	—9	+11	+2	—81·8	...	...
Kunjara ...	...	15	54	—15	—39	—54	—100·0	—72·2	—100·0	
Lodha ...	50	...	...	+50	...	+50	...	...	...
Luhar ...	156	324	10	—16·8	+314	+146	—51·8	+3140·0	+1460·0	
Mahawat ...	350	587	...	—237	+587	+350	—40·3	...	...
Mali ...	...	1	...	—1	+1	...	—100·0	...	...
Manihar ...	138	52	5	+86	+47	+133	+165·3	+940·0	+2660·0	
Meo ...	...	...	8	...	—8	—8	...	—100·0	—100·0	
Mewati ...	2	7	3	—5	+4	—1	—71·4	+133·3	—33·3	
Mina ...	6	1	...	+5	+1	+6	+500·0	...	...
Mirasi ...	107	79	44	+28	+35	+63	+35·4	+79·4	+143·1	
Mochi ...	2	125	15	—123	+110	—13	—98·4	+733·3	—86·6	
Momin ...	...	9	...	—9	+9	...	—100·0	...	...
Mughul ...	953	1,148	1,203	—195	—55	—250	—16·9	—4·5	—20·7	
Nai ...	172	175	90	—3	+85	+82	—1·7	+94·4	+91·1	
Naik ...	...	1	...	—1	+1	...	—100·0	...	...
Nakkal ...	...	...	—2	...	—2	—2	...	—100·0	—100·0	
Nat ...	...	4	2	—1	+1	—3	—100·0	+33·3	—100·0	
Niarya ...	16	25	...	—9	+25	+16	—36·0	...	...
Nilgar ...	...	290	94	—29·0	+196	—94	—100·0	+208·5	—100·0	
Nou-Muslim ...	1	22	...	—21	+22	+1	—95·4	...	...
Pathan ...	8,308	8,972	9,859	—664	—887	—1,551	—7·4	—8·9	—15·7	
Patwa ...	...	2	2	—2	<i>Nil</i>	—2	—100·0	<i>Nil</i>	—100·0	

SUBSIDIARY TABLE III.—(Contd.)

Variation in caste by religion since 1901 in the City.

Caste.	Population.			Variation.		Net variation since 1901—21	Percentage of variation.		Percentage of net variation. 1901—21	Remarks.
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Pinara ...	143	101	38	+42	+63	+105	+41.5	+165.7	+276.3	
Pirzada ...	1	...	1	1	-1	Nil.	...	-100.0	Nil.	
Qureshi ...	1	...	...	+1	...	+1	...	...	...
Rajput ...	323	283	264	+40	+19	+59	+14.1	+7.5	+22.3	
Rana ...	2	...	4	+2	-4	-2	...	-100.0	-50	
Randi ...	166	...	...	+166	...	+166	...	...	...
Rangrez ...	401	62	...	+339	+62	+401	+546.7	...	...
Rebari ...	...	4	...	-4	+4	...	-100.0	...	...
Sayed ...	2,389	2,473	2,444	-84	+29	-55	-3.3	+1.1	-2.2	
Sheikh ...	17,344	18,709	24,223	-1,365	-5,514	-6,879	-7.2	-22.7	-28.3	
Shorgar ...	2	...	-2	+2	-2	Nil.	...	-100.0	Nil.	
Sikligar ...	2	1	6	+1	-5	-4	+100.0	-83.3	-66.6	
Silawat ...	5	2	...	+3	+2	+5	+150.0	...	...
Sunar ...	6	...	...	+6	...	+6	...	...	...
Tamboli ...	...	1	6	-1	-5	-6	-100.0	-83.3	-100.0	
Tarkesh ...	...	...	1	...	-1	-1	...	-100.0	-100.0	
Tawaif ...	5	89	45	-84	+44	-40	-94.3	+97.7	-88.8	
Teli ...	63	22	31	+41	-9	+32	+186.3	-29.0	+103.2	
Thathera ...	...	1	...	-1	+1	..	-100.0	...	...
Tiwaichi ...	1	...	...	+1	...	+1	...	...	...
Unspecified ..	6	1	97	+5	-96	-91	+500.0	-98.9	-93.8	
Jains	6,269	7,503	8,726	-1,234	-1,223	-2,457	-18.4	-14.0	-28.1	
Brahman ...	5	...	...	+5	...	+5	...	...	...
Daroga ...	2	...	...	+2	...	+2	..	...	...
Jati ...	...	13	...	-13	+13	...	-100.0	...	Nil.	
Mahajan ...	6,258	7,489	8,680	-1,231	-1,191	-2,422	-18.4	-13.7	-27.9	
Agarwal ...	424	537	691	-113	-154	-267	-21.0	-22.2	-38.6	
Khandelwal ...	...	89	3,635	-89	-3,546	-3,635	-100.0	-97.5	-100.0	
Oswal ...	1,218	1,301	1,297	-83	+4	-79	-6.3	+3	-6.0	
Others ...	..	19	...	-19	+19	...	-100.0	...	Nil.	
Paliwal ...	13	...	...	+13	...	+13	...	..	...
Porwal ...	7	1	4	+6	-3	+3	+600.0	-75.0	+75.0	
Saraogi ...	4,590	5,475	2,927	-879	+2,548	-1,669	-16.0	+87.0	+57.0	
Srimali ...	...	67	126	-67	-59	-126	-100.0	-46.8	-100.0	
Mali ...	2	...	...	+2	...	+2	...	...	...
Rajput ...	1	...	...	+1	...	+1	...	...	...
Sadhu ...	...	1	...	-1	+1	...	-100.0	...	...
Sunar ...	1.	...	...	+1	...	+1	...	...	...
Unspecified .	..	...	-46	...	-46	-46	Nil.	-100.0	-100.0	

SUBSIDIARY TABLE III.—(Concl'd.)

Variation in caste by religion since 1901 in the City.

Castes.	Population.			Variation.		Net variation since 1901—21	Percentage of variation.		Percent- age of net variation 1901—21	Remarks.
	1921	1911	1901	1911—21	1901—11		1911—21	1901—11		
1	2	3	4	5	6	7	8	9	10	11
Christians ...	181	242	242	—61	...	—61	—25·2	Nil.	—25·2	
Natives ...	102	126	...	—24	+126	+102	—19·0	...	...
Others ...	79	116	...	—37	+116	+79	—31·8	Nil.	...	
Unspecified ...	...	...	242	...	—242	—242	Nil.	—100·0	—100·0	
Arya ...	66	82	89	—16	—7	—23	—19·5	—7·8	—25·8	
Brahman ...	16	10	...	+6	+10	+16	+60·0	...	...
Daroga ...	12	...	...	+12	...	+12	...	...	...
Gujar ...	1	...	...	+1	...	+1	...	...	...
Kayastha ...	10	19	...	—9	+19	+10	—47·3	...	...
Khatri ...	2	10	...	—8	+10	+2	—80·0	...	...
Mahajan ...	4	22	...	—18	+22	+4	—81·8	...	...
Agarwal ...	4	...	...	+4	...	+4	...	...	...
Mahasri ...	...	1	...	—1	+1	...	—100·0	...	...
Others ...	...	21	...	—21	+21	...	—100·0	...	...
Rajput ...	18	21	...	—3	+21	+18	+14·2	...	...
Unspecified ...	3	...	89	+3	—89	—86	...	—100·0	—96·6	
Sikh ...	47	118	2	—71	+116	+45	—60·1	5,800·0	2,250·0	
Jat ...	8	...	...	+8	...	+8	...	Nil.	...	
Khatri ...	7	...	...	+7	...	+7	...	Nil.	...	
Rajput ...	23	98	...	—75	+98	+23	—76·5	...	...
Sunar ...	9	...	...	+9	...	+9	...	...	Nil.	
Unspecified ...	...	20	2	—20	+18	—2	—100·0	+900·0	—100·0	
Parsi ...	7	19	15	—12	+4	—8	—63·1	+26·6	—53·3	
Brahmo ...	2	...	...	+2	...	+2	...	Nil.	...	

SUBSIDIARY TABLE IV.

Chief Rajput Clans.

Name of clans and sub-clans.	Population.			Remarks.
	Persons.	Males.	Females.	
1	2	3	4	5
1. Bais	8	8	...	
1. Gori	8	8	...	
2. Chohan	12,340	5,796	6,544	
1. Chohan	8,704	3,679	5,025	
2. Chatterbhuj	93	92	1	
3. Devra	40	17	23	
4. Gond	10	10	...	
5. Hada	311	98	213	
6. Khar	2	...	2	
7. Khichi	102	70	32	
8. Lakhawat	7	4	3	
9. Machawat	5	5	...	
10. Morail	1	...	1	
11. Nirbhan	3,029	1,804	1,225	
12. Sagar	17	16	1	
13. Sanwat	1	1	...	
14. Sangara	16	...	16	
15. Tank	2	...	2	
3. Gour	929	551	378	
1. Gour	929	551	378	
4. Gadon or Jadu & Yadu	2,958	950	2,008	
1. Bagri	1	...	1	
2. Bhati	621	310	311	
3. Chandai Bansi	3	...	3	
4. Dhakri	1	...	1	
5. Jadu	2,323	632	1,691	
6. Panihar	8	8	...	
7. Rawat	1	...	1	
5. Jhala	10	3	7	
1. Jhala	10	3	7	
6. Kachhawa	50,162	38,021	12,141	
1. Bankawat	324	218	106	
2. Bhojrajpota	1	...	1	
3. Bikawat	296	66	230	
4. Bhirawat	216	132	84	
5. Hamirdeh	617	388	229	
6. Jhamawat	4	...	4	
7. Jogi-Kachhawa	15	...	15	
8. Kachhawa	26,335	21,037	5,298	

SUBSIDIARY TABLE IV.—(Contd.)

Chief Rajput Clans.

Name of clans and sub-clans.				Population.			Remarks.
				Persons.	Males.	Females.	
1				2	3	4	5
9. Kalot	...	...	...	10	10	...	
10. Karnawat	...	...	...	215	137	78	
11. Khangar	...	...	...	31	7	24	
12. Khangarot	...	...	...	1,076	801	275	
13. Kilawat	...	...	...	970	520	450	
14. Kumani	...	...	...	81	40	41	
15. Kumawat	...	...	...	138	138	...	
16. Ladkhani	...	...	...	75	63	7	
17. Malikpuri	...	...	...	45	25	20	
18. Mansingot	...	...	...	31	24	7	
19. Mukawat	...	...	...	41	14	27	
20. Naruka	...	...	...	2,867	1,629	1,240	
21. Pichanot	...	...	...	598	353	245	
22. Radherka	...	...	...	8	2	6	
23. Rajawat	...	...	...	2,511	1,439	1,072	
24. Raojika	...	...	...	4	...	4	
25. Samarpota	...	...	...	2	2	...	
26. Sheikhawat	...	...	...	13,302	10,716	2,586	
27. Sheo-Brahmpota	...	...	...	51	50	1	
28. Sultanot	...	...	...	292	205	87	
29. Taknot	...	...	...	4	...	4	
7. Padhiar	...	...	...	2	...	2	
1. Padhiar	...	...	...	2	...	2	
8. Panwar or Parwar	...	...	...	1,083	370	713	
1. Bharthari	...	...	...	3	...	3	
2. Nandowra	...	...	...	1	1	...	
3. Panwar	...	...	...	1,075	366	709	
4. Sawara	...	...	...	3	3	...	
5. Umat	...	...	...	1	...	1	
9. Rathor	...	...	...	15,240	3,427	11,813	
1. Baghawat	...	...	...	5	...	5	
2. Bidawat	...	...	...	355	30	325	
3. Bijawat	...	...	...	19	8	11	
4. Bikawat	...	...	...	33	11	22	
5. Chanpawat	...	...	...	142	53	89	
6. Dhavi	...	...	...	1	...	1	
7. Dudawat	...	...	...	4	4	...	
8. Jodha	...	...	...	731	136	595	
9. Jaitawat	...	...	...	3	3	...	

SUBSIDIARY TABLE IV.—(Contd.)

Chief Rajput Clans.

Name of clans and sub-clans	Population.			Remarks.
	Persons.	Males.	Females.	
1	2	3	4	5
10. Jugnatat	13	11	2	
11. Kalawat	4	3	1	
12. Karnot	41	...	41	
13. Karanot	62	...	62	
14. Larnot	1	1	...	
15. Martia	911	136	775	
16. P'athor	12,975	3,031	9,884	
10. Sisodia or Ghalot	1,622	803	819	
1. Bal-Bhadrot	17	11	6	
2. Bar-Gujar	886	445	441	
3. Bhakrot	1	1	...	
4. Gorkha	1	1	...	
5. Jawallia	1	1	...	
6. Kanawat	3	...	3	
7. Kilanot	2	...	2	
8. Ranawat	414	183	231	
9. Suraj-Bansi	3	2	1	
10. Sisodia	294	159	135	
11. Solankhi	2,177	1,298	879	
1. Balot	2	...	2	
2. Nathawat	1,310	885	425	
3. Solankhi	865	413	452	
12. Tanwar	9,161	5,860	3,301	
1. Jatu	11	...	11	
2. Tanwar	9,150	5,860	3,290	
13. Doubtful	1,373	447	926	
1. Bundela	1	1	...	
2. Chabdela	91	41	50	
3. Chandrawat	521	89	432	
4. Chokar	1	...	1	
5. Churawat	2	...	2	
6. Jagmalot	49	13	36	
7. Kunpawat	27	4	23	
8. Khokhar	2	2	...	
9. Purbia	168	77	91	
10. Rawat	31	15	16	
11. Sharwal	134	62	72	
12. Sankhla	131	73	58	
13. Undawat	215	70	145	

SUBSIDIARY TABLE IV.—(Concl'd.)

Chief Rajput Clans.

Name of clans and sub-clans.				Population.			Remarks.
				Persons.	Males.	Females.	
1				2	3	4	5
14. Miscellaneous	...	...	...	1,747	1,132	615	
1. Bhamurji	...	...	...	57	57	...	
2. Balapota	...	...	...	159	93	66	
3. Birhampota	...	...	...	63	37	26	
4. Chaterbhujot	...	...	...	50	10	40	
5. Darogha	...	...	...	63	10	53	
6. Gailot	...	...	...	67	40	27	
7. Gogawat	...	...	...	88	51	37	
8. Gharwal	...	...	...	76	75	1	
9. Jadoon	...	...	...	111	6	105	
10. Khawa	...	...	...	101	100	1	
11. Kaladanti	...	...	...	66	66	...	
12. Khawaswal	...	...	...	419	359	60	
13. Suratwal	...	...	...	427	228	199	
14. Others (having less than 50 persons each)	...	...	...	1,403	650	753	
15. Unspecified	...	...	...	4,102	2,238	1,864	
1. Rajput	...	...	...	2,765	1,509	1,256	
2. Mohamedan	...	...	...	1,061	573	488	
3. Arya	...	...	...	89	47	42	
4. Jain	...	...	...	7	4	3	
5. Sikh	...	...	...	23	12	11	
6. Sambhar (Hindu)	...	...	...	157	93	64	
Grand Total	...	...	...	104,317	61,554	42,763	

CHAPTER XII.

Occupation.

Chapter treating on "Occupations and Industries" is of material importance and discussion on the subject is based on :— Introductory.

Imperial Table XVII,

" " XVIII,

" " XXIA,

" " XXIB,

" " XXII.

There are besides eight Subsidiary Tables compiled from the above.

Imperial Table XVII shows the means of livelihood of every person in the State.

Imperial Table XVIII shows subsidiary occupation of agriculturists, (actual workers only). It is divided into three parts, namely 1, rent receivers, 2, rent payers, and 3, agricultural employees.

Imperial Table XXIA has occupations of selected castes.

Imperial Table XXIB shows distribution of workers in certain groups of occupation by Caste or Race.

Imperial Table XXII relates to industrial statistics.

Subsidiary Table I shows general distribution of the population by occupation for the City and the State.

Subsidiary Table II shows distribution of population by occupation for the Nizamats in the Jaipur State.

Subsidiary Table III shows distribution of the agricultural, industrial, commercial and professional occupations by Nizamats in the Jaipur State.

Subsidiary Table IV gives proportion per mille of the population who are partially agriculturists.

Subsidiary Table V shows figures for occupation combined with agriculture (where agriculture is the principal occupation).

Subsidiary Table VI shows occupation of females by sub-classes and selected orders and groups for the State and City.

Subsidiary Table VII shows variation in selected occupation since 1911, in the State and the City.

Subsidiary Table VIII shows occupation of selected castes in the Jaipur State.

Instructions to Enumerators.

It will be useful to set forth in the beginning what instructions were formulated to enable the enumerators to get the information wanted.

The Census Schedule, which is the basis of all statistics compiled subsequently contained sixteen columns; of these 9, 10 and 11 were for occupation. Column 9 (principal occupation of actual workers) was set apart for entering means of livelihood of all persons who actually do work or carry on business whether personally or by means of servants, or who live on house-rent, pension, etc. It was expressly enjoined that the exact occupation should be entered, and vague terms, such as service or writing or labour should be avoided, for example in the case of labour they were to distinguish between labour in the fields, in a coal mine, cotton mill, Railway workshop, ginning factory or earthwork, etc.

In case of service or Government service the enumerators were instructed to enter the kind of service or Government service, or in the case of clerks the occupation of their employer, such as lawyer's clerk, etc.

In the case of agriculture they were to distinguish between persons who receive rent and those who pay rent. Besides these further distinction was to be made between—

- (1) those who live on rent but do not cultivate;
- (2) those who live by cultivation ;
- (3) those who live by both.

Class (1) includes those who get their land cultivated by tenants, such as Istemrardars in Ajmer Merwara, Jagirdars, Mafidars and Zamindars, etc.; Class (2) includes tenants of all kinds having no land of their own; Class (3) includes those who either cultivate their land themselves or partly cultivate it themselves, paying land revenue or having their revenue assigned to them, get part of it cultivated by others, receiving rent for it, such as Bhomiyas, Jagirdars, Mafidars, etc., who cultivate their lands themselves and also get them cultivated by tenants. The principal occupation of the latter was entered, *i e.*, that from which they received major part of the income, and the other was to be entered as subsidiary occupation.

The principal occupation of whole-time Government servants was to be entered as Government service, even though they might have chief income from other private sources, for instance a Zamindar is a Deputy Collector, although he might be having more income from his Zamindari than service, yet his main occupation will be Government service and Zamindari only a subsidiary occupation.

If a person makes articles he sells, he should be entered as maker and seller of them. In case of women and children who work at any occupation which helps to augment the family income, their work must be entered in column 9 and no entry must be made in column 11. For instance if a child looks after the cattle belonging to another house, and was paid for it, the enumerators were directed to enter his work "cowherd" in column IX. But if he only looked after his father's cattle and was not paid for it, his work was not to be entered in this column. It might be assumed as a rough and ready rule that boys and girls over the age of 10 who actually do field labour and tend cattle are adding to the income of their family and should therefore be entered in column 9.

Again a woman, who only attends the domestic concerns and does not help in the occupation of her husband, cannot be called a "worker"

unless she helps him in his work to earn the income of the family. As such she must be entered in column 9.

In the case of persons whose income is rent, a distinction was drawn between rent from houses and rent from land.

The shop keepers were to show what kind of shop they own.

For persons out of employ, it was desired that they should be shown as following their previous occupation.

Subsidiary occupation of actual workers (Column 19.)

Here any occupation pursued by the actual worker besides his principal occupation should be entered.

Principal occupation of dependent's supporters.

Boys and infirm who do not actually supplement the income of the actual workers should be regarded as dependents, and their occupation should be the same as that of the one who supports them.

In spite of elaborate and clear instructions to the enumerators, it is rather too much to say that the entries were almost all correct. The classification scheme of the occupations furnished to the enumerators, though very minute and detailed, yet owing to its complicated nature it cannot be definitely asserted that the enumerators followed it faithfully. It is very difficult sometimes to distinguish between traditional occupation and "actual occupation" or between principal and subsidiary occupation of workers.

Accuracy of the entries in the Schedule.

Every attempt was made to rectify all possible mistakes at the time of Tabulation.

The scheme of classification adopted at the present Census of 1921, is almost the same as formulated at the Census of 1911.

Scheme of classification.

Only slight modifications here and there were introduced. They are due to an increase in the number of orders from 55 to 56.

The principal changes are:—

1. Orders 18 and 19 have been combined.

Industries of luxuries and those pertaining to the literature and the arts and sciences which formed No. 18 in 1911; and industries concerned with refuse matters which come under order 19 in 1911 have now been placed under one head or order (No. 18) styled "other miscellaneous and undefined industries."

2. Amalgamation of orders 40 and 41.

Order 40, comprised "trade in refuse matter" and order 41 had "trade of other sorts" in 1911. Both of these have been brought together under order 40 "trade of other sorts."

3. Three new orders have been added.

They are:—

- (i) Order 19, Transport by air)

(ii.) Order 43, Air force.

(iii.) Order 56, Other unclassified and unproductive industries.

The recent advances in the field of science have necessitated these additions in the number of orders.

There are four classes and twelve sub-classes into which the head "occupation" is tabulated.

They are as follows:—

Class A. Production of raw materials (Agriculture and Exploitation of minerals).

Sub-class 1. Agriculture (exploitation of animals and vegetation).

„ 2. Exploitation of minerals.

Class B. Preparation and supply of material substances.

Sub-class 3. Industry.

„ 4. Transport.

„ 5. Trade.

Class C. Public administration and liberal arts.

Sub-class 6. Public force.

„ 7. Public administration.

„ 8. Professions and liberal arts.

Class D. Miscellaneous.

Sub-class 9. Persons living on their income.

„ 10. Domestic service.

„ 11. Insufficiently described occupations.

„ 12. Unproductive.

These four classes and 12 sub-classes comprised 56 orders and 191 groups. To reduce all the occupations specified in the schedules which were numerous, under these classes and sub-classes, it can be easily surmised, was not a simple task.

This part of Tabulation was conducted under experienced and intelligent inspectors and supervisors, who attended to the work with great care and scrutiny.

The table given below graphically illustrates the occupations of the people. It is needless to say that it is too much to expect in this survey a detailed discussion of occupations.

Class and sub-class.	No. per 10,000 of total population.	
	Population supported.	Actual workers.
A. Production of raw materials... ..	6,053	3,737
Sub-class 1. Exploitation of animals and vegetation.	6,038	3,728
Sub-class 2. Exploitation of minerals ...	15	9
B. Preparation and supply of material substances.	2,468	1,324
Sub-class 3. Industry	1,625	955
„ 4. Transport	110	49
„ 5. Trade	733	320
C. Public administration and liberal arts ...	847	414
Sub-class 6. Public Force	172	89
„ 7. Public Administration ...	209	86
„ 8. Profession and liberal arts	466	239
D. Miscellaneous	632	365
Sub-class 9. Persons living on their income.	15	7
„ 10. Domestic service ...	260	145
„ 11. Insufficiently described occupations.	238	141
„ 12. Unproductive ...	119	72

Class A. Production of raw materials.

The figures given above confirm the oft-repeated remark that India is an agricultural country and is the greatest producer of raw materials.

More than 60 per cent of the population depends on agriculture in the State of Jaipur.

Class B. Preparation and supply of material substances which includes industry, transport and trade.

The total number coming under this category gives us an average of about 25 in every hundred devoted to this class of occupation. The chief industries which give employment to so many workers are mainly textiles, industries of dress and toilet, ceramics and wood.

It will also be further observed here that the number of actual workers is a little more than half of the total strength of persons earning their livelihood from employment in this class.

The necessity of the existence of a middleman to market the productions of manufacturers is also abundantly evident. For every four persons employed in preparation and supply of raw materials we have one middleman.

Class C. Public administration and Liberal arts.

This class comprises three sub-classes, namely, Public Force, Public administration and profession and Liberal arts.

The figures given against this class show that 847 out of every ten thousand are employed in work designated by this class; of these, more than half are engaged in professions and liberal arts. This class includes religion, law, medicine and arts and sciences.

For the administration of the Jaipur State as a whole, we observe that the total population engaged in this very delicate and responsible task is 48,575, the proportion being 209 out of every ten thousand of the total State population.

Class D. Miscellaneous.

This includes four sub-classes namely :—

- (1) Persons living on their income.
- (2) Domestic service.
- (3) Insufficiently described occupations.
- (4) Unproductive.

We find that there is a very small number of persons who live on their own income. There are fifteen persons in every ten thousand who are so lucky as to be independent and rely for their maintenance on their own income.

The largest sub-class under this head comprises those who are employed in domestic service.

Again a very large number is of those who come under “insufficiently described occupations.”

The sub-class “unproductive” is formed of inmates of jails, asylums and alms-houses, beggars, vagrants and prostitutes.

We find that the number of beggars far exceeds all those shown under the other groups. They are more than 26,000. It will be very salutary for the people if these persons returned as depending on alms could be induced to do some useful work and taught to earn an honest living.

Work-houses opened for them will eventually make them useful workers.

We now come to treat this vast subject of occupation by Nizamats.

The subjoined Table is compiled from Subsidiary Table II.

Name of Locality.	No. PER MILLE SUPPORTED IN.			
	A. Production of raw materials.	B Preparation and supply of material substances.	C. Public administration and liberal arts	D. Miscellaneous.
Jaipur State	605·3	246·7	84·7	63 3
Jaipur City	56·0	457·5	326·2	160·3
Amber	605·2	268 2	73·6	53·0
Bandikui	260·7	601·4	45·1	92·8
Dausa	692·1	224 3	54·6	29 0
Gangapur	692·8	219·0	51·6	36 6
Hindaun	728·3	191·0	48·6	32·1
Sawai Jaipur	692·2	193·2	67·0	47·6
Kote-Kasim	684·4	211·2	70·4	34·0
Sawai Madhopur	680·8	215·3	61·2	42·7
Malpura	715·8	180·2	64·0	40·0
Sambhar	617·3	215·0	62·9	68·8
Shekhawati	576·1	266·4	82·7	74·8
Torawati	560 8	268·2	81·5	89 5
Thikanas	597·1	232·8	96·4	73·7

The above table sets forth graphically the distribution of the population by Nizamats according to the principal occupation.

Under "production of raw materials" we find the Nizamats of Hindaun and Malpura take the lead. They are well known to be places possessing soil of great fertility. Closely following them are the Nizamats Sawai Jaipur, Dausa Gangapur, Kote-Kasim, Sawai Madhopur and Sambhar. They show a higher proportion of producers of raw materials when compared with average of the whole State.

Jaipur City and Bandikui being places where little agriculture is practised it can be easily imagined that they cannot compete favourably with places which are inhabited mostly by rural population.

B. Preparation and supply of material substances.

Bandikui, being the chief centre of Railway workers where they have several workshops, heads the list.

There are three sub-classes, namely, industry transport and trade.

In Bandikui, transport (or Railways, etc.) absorbs a major portion of the population (*vide* Subsidiary Table II) which contributes practically to the eminent position it occupies under this head.

Next to it comes Jaipur City which has the greatest number of tradesmen and persons employed in various industries.

The proportion in other Nizamats varies between 268.2 (Amber and Torawati) and 180.2 (Malpura).

This clearly shows that places characterised by agricultural activities show very little of trade and other industries.

C. Public Administration and Liberal Arts.

Here Jaipur being the capital and chief central seat of Government naturally comes first under this head. There are besides at Jaipur, headquarters of all Departments. As such there are here persons employed in giving and receiving instruction in various branches of knowledge.

Proportion in other Nizamats varies between 93.4 (Thikanas) and 45.1 (Bandikui).

D. Miscellaneous

This head comprises mainly persons living on their income, domestic service, insufficiently described and unproductive occupations.

Mostly they are found in the Jaipur City which returns a very large proportion when compared with other places in the State.

The proportion in other places varies between 92.8 (Bandikui) and 29.0 (Dausa).

It has been remarked above that places where agriculture is the predominant occupation, we have very few persons representing other heads of occupations, while in cities, where there is little agriculture, other occupations are abundantly represented.

Workers and Dependents.

Subsidiary Table I shows general distribution of population by occupation for the whole State and Jaipur City. All the orders of occupations represented in this State are illustrated by figures of persons employed in them.

The proportionate strength of workers and dependents in the State is 58.4 and 41.6 respectively. It appears that in the class of dependents women, children and persons disabled by age to work are included.

A glance at the statement shows that the number of dependents vary from 7.7 (inmates of Jails and Asylums) to 74.1 (Brokerage and Commission Agents).

In Jails and asylums, the proportion of dependents to workers is the lowest. It is natural that it should be so, because the Jail would

admit only children of a very tender and infant age with those doomed to penal servitude in Jail.

The highest proportion of dependents to workers is observed amongst the class designated "Brokerage and Commission Agents."

In connection with this it may not be unnecessary to mention that joint family system still prevails in India. In opulent families it is invariably seen that all the members of a family depend on one or two workers amongst them, and these happy workers do not grudge their less favoured brethren in the family to share with them all that they require to maintain themselves honourably. This fact really gives rise to the existence of a large number of dependents amongst occupations of this nature.

We now come to examine the proportion of dependents to workers in other occupations. Amongst persons engaged in furniture industries, we have 36·4 workers to 63·6 dependents. Transport by rail (39·3 workers to 60·7 dependents).

Post office and Telegraph and Telephone service 36·3 workers and 63·7 dependents. Banks and establishments of credit, exchange and insurance 32·7 workers and 67·3 dependents.

Trade in textiles 32·3 workers to 67·7 dependents.

Trade in chemical products 36·3: 63.

			Workers.	Dependents.
Law	...	...	31·2	68·8
Instruction	...	...	36·8	63·2

The selected occupations detailed above show a very high percentage of dependents. The remarks given above as to why these occupations support a large number of non-actual workers apply to these occupations as well.

It would be interesting to note that occupations which do not necessitate any expert skill in the work, such as raising of farm stock and forestry, mines, etc., have very small number of unproductive workers.

Every member of the family contributes and renders all possible assistance to the joint work practised by the family.

The percentage of dependents in such classes varies from 14·3 to 27·5.

It is very interesting to know what part the women take in different occupations.

Occupation of
Women.

Subsidiary Table V shows occupations of females by sub-classes, selected orders and groups for the State and City.

In this table we find all the material necessary to illustrate the occupations of women.

For this purpose a dozen sub-classes have been selected.

Sub-class.	Jaipur State No.		Jaipur City No.	
	Actual workers.	Female workers to every thousand of male workers.	Actual workers.	Female workers to every thousand of male workers.
1. Exploitation of animals and vegetation.	361,540	708	863	340
2. Exploitation of minerals	725	528	...	...
3. Industry ...	98,268	786	7,531	596
4. Transport ...	1,326	130	159	83
5 Trade ...	16,349	279	1,380	234
6. Public force ...	877	44	1	02
7. Public administration...	1,620	88	...	...
8. Professions and liberal arts.	12,825	297	1,208	287
9. Persons living on their income.	314	235	79	395
10. Domestic service ...	11,050	482	2,094	488
11. Insufficiently described occupations.	15,507	885	1,840	849
12. Unproductive ...	5,977	549	407	308

Under the head "Exploitation of animals and vegetation" we have :—

1. *Income from rent of agricultural land.*
2. Ordinary cultivators.
3. Helpers in cultivation.
4. Farm servants.
5. Field labourers.
6. Wood-cutters, firewood, catechu, rubber, etc., collectors and charcoal burners.
7. Cattle and buffalo breeders and keepers.
8. Herdsmen, shepherds and goatherds, etc.

From a perusal of the figures given in the Subsidiary Table VI, we see that most of the female workers are helpers in cultivation, or employed in ordinary cultivation, and field labourers. Agriculture being the chief industry or occupation of the majority of workers in India, it is natural to find a very great number of women workers represented under this head.

In the Jaipur City there are very few female workers employed in agricultural operations.

Agriculture contributes to the maintenance of the masses of the people, and women never lag behind in co-operating with their male partners in this simple and really material task.

Exploitation of minerals.

This is the other selected sub-class where we have to examine how many females are occupied in the exploitation of minerals.

It may not be out of place to mention here that there is abundant mineral wealth in the Jaipur State which awaits the magic touch of the scientific explorer to lay open the vast treasures lying hidden beneath the surface of the earth.

We find that Sambhar alone gives employment to a very large number 516, of female workers in salt industry.

(2) Next to Sambhar comes Torawati, where we have 119 female workers belonging to this class.

(3) Industry. This is a very comprehensive term and the occupations relegated under it are too numerous to be detailed here. It would, however, suffice for our purpose to mention the leading and main industries which give employment to women in the Jaipur City and State as a whole.

They are :—

	Jaipur State.	Jaipur City.
Cotton spinning	30,872	1,510
Cotton sizing and weaving	14,160	1,139
Dyeing, bleaching, printing, preparation and spouging of textiles.	3,947	675
Potters, earthen pipe and bowl makers ...	7,523	130
Shoe, boot and sandal makers ...	6,518	449
Washing, cleaning and dyeing ...	3,354	216
Barbers, hair-dressers and wig-makers ...	3,975	321
Sweepers and scavengers	6,435	799

Very few females are represented under other sub-heads of industries.

The figures and industries detailed above indicate that the largest number of female workers are shown against cotton spinning, which is the most primitive occupation of every woman in almost all the Indian rural and urban areas, where the women spend their spare time after the domestic duties of a householder in this innocent, simple and productive occupation.

Cotton weaving and sizing is mostly practised by Kolis, Balais and Chamars in the State and we find them employed in almost all the places, whether towns or villages, all over the State. Women take a large share in this productive industry.

Potters, earthen pipes and bowl makers.

They are for the most part of the Kumhar class. There are 605 female workers to every one thousand males in this industry.

Dyeing, bleaching, printing and sponging of textiles.

This is a very flourishing industry in Jaipur which gives employment to a special class of Chhipas (printers) and Rangrez (dyers). The former are generally Hindus, while the latter are for the most part Musalmans, with a sprinkling of Hindu dyers.

Shoe, Boot and Sandal makers.

Raigar, Chamar and Mochis are the principal workers in this industry. There are 505 females to every one thousand males occupied in this branch of industry.

Washing, cleaning and dyeing.

There are washermen who do dyeing as well, but these are very few. Female workers amongst them as a class are 762 to every one thousand male worker in the State, and in the City there is a higher proportion still of female workers, namely, there are 803 females to every one thousand washermen.

Barbers, hair-dressers and wig-makers.

Nais for the most part form this class. Women workers amongst them are 341 to every one thousand of male worker in the State. In the City the number is still higher, i.e., they are 515 to every one thousand male workers.

Women Barbers in the City are greatly in requisition for dressing the hair of women in every Hindu house, where they generally wash, oil and dress the hair.

Sweepers and scavengers, etc.

Bhangis are sweepers and scavengers. In the City female sweepers exceed in number to the males; while the proportion of the State is 889 female to every one thousand male workers. It appears most of the male sweepers have left the City to earn their livelihood outside.

Transport.

Under this head, females have to do very little. There are altogether 1,326 females in the State, while the number in the City is 159. There is nothing more to be said under this head excepting that very few women do this transport duty.

Trade comprises:—

1. Banks, Establishment of credit, Exchange and Insurance.
2. Trade in textiles.

3. Other trades in food stuffs.
4. Trade in fuel.
5. Trade of other sorts.

Women have not yet been induced to take a leading part in carrying on trade of the kind mentioned above. Trade in food-stuffs and trade in fuel give employment to some women. Their proportion is very low when compared with male workers in State and City.

Public Force and Public Administration.

Women have not yet risen up to the mark to take part in defence and government of the country, nor the custom of the country has permitted them to aspire for anything of the kind.

Professions and liberal arts.

This class is made up of:—

1. Priests and ministers.
2. Religious mendicants, inmates of monasteries.
3. Midwives, Vaccinators, Compounders, Nurses, etc.
4. Music composers and masters and players on all kinds of musical instruments (not military), singers, actors and dancers.

In the population of the Jaipur State females are mostly represented in classes, religious mendicants, inmates of monasteries and music composers, etc. There are 297 females to every one thousand males employed as such in the State.

Persons living on their income.

There are only 314 females altogether in the State who live upon their own earnings. Their number is very small. In the City such females are only 79 in number.

Domestic service.

This class comprises cooks, water-carriers, door-keepers, watchmen, and other in-door servants

There are 11,050 females who are actual workers amongst them. In every one thousand male actual workers, there are 482 females who depend upon their own income as actual workers. The City returns 488 workers in every one thousand males. So, it is evident from what the figures indicate, that about half the number of females in this class are actual workers.

Insufficiently described occupations.

Cashiers, accountants, book-keepers and other employees in unspecified offices, ware-houses and shops, labourers and other workmen, otherwise unspecified form this class of "Insufficiently described occupations."

Amongst cashiers, accountants and other allied occupations we find there are only four female workers (*vide* Subsidiary Table VI). Not a single female is returned under this head in the City.

The group of labourers contain, however, 15,455 female workers in the State, which gives us a proportion of 958 females to every one thousand males. In the City there are 1,135 females to every one thousand males.

It is manifest that in this class almost all the women are actual workers. The menial and ordinary household work gives employment to all of them, and they are mostly in demand for such occupations.

Unproductive.

Beggars, vagrants and prostitutes, and wizards and witches come under the class Unproductive, 5,759 females in this class are beggars, vagrants and witches. So in every one thousand males we have 580 females which is a little above half the number of males. In the City the proportion is higher. There are 657 females to every one thousand males.

It may be not irrelevant to remark by the way that amongst these beggars and mendicants are very often found persons of the most criminal type and they under the religious garb evade being detected and punished.

The statement given below shows comparative increase or decrease amongst female workers by sub-classes at the Censuses of 1911 and 1921.

Sub-class.	Proportion of female workers.	
	1921	1911
1. Exploitation of animals and vegetation ...	708	749
2. Exploitation of minerals ...	528	520
3. Industry ...	786	744
4. Transport ...	130	88
5. Trade ...	279	314
6. Public force ...	44	...
7. Public Administration ...	88	163
8. Professions and Liberal Arts ...	297	281
9. Persons living on their income ...	235	716
10. Domestic servants ...	482	478
11. Insufficiently described occupations ...	885	1,047
12. Unproductive ...	549	403

The statement given above shows that under several heads there is a fall in the number of female workers, specially amongst five classes, namely, (1) exploitation of animals and vegetation, (2) trade, (3) public administration and (4) persons living on their income, (5) insufficiently described occupations, while under the other heads there is a distinct rise.

At the Census of 1911 there were 642 female workers to every one thousand male workers, while at the Census 1921 there are 627 female workers to one thousand male workers.

Imperial Table XVII and Subsidiary Tables I and VII give data for discussion under the head "Main occupations."

Main occupa-
tions.

We will deal here with the main sub-classes namely:—

1. Exploitation of animals and vegetation.
2. Industry.
3. Trade.
4. Professions and liberal arts.

These four heads have been specially selected because each of them employ persons above one lakh.

Exploitation of animals and vegetation.

Group.	Actual No. of persons supported.		Variation per cent.
	1921	1911	
1. Income from rent of agricultural land.	13,086	100,395	-27.2
2. Ordinary cultivators ...	868,154	917,341	-5.4
4. and 5. Farm servants and field labourers.	112,164	155,272	-27.8
14. Herdsmen, shepherds, goat-herds, etc.	30,517	24,895	+22.6

It is a well-known fact that India owes its material prosperity and main source of subsistence to agriculture.

In the State of Jaipur there are more than sixty per cent of the whole population who are supported by Agriculture in some form or other.

When compared with the figures of 1911 we see that there is a decrease of 27.2 per cent under the head, income from rent of agricultural land. It is very probably due to the fact that many persons who at the Census of 1911 were entered as receivers of rent have now been shown as payers of rent.

Land tenure in the Jaipur State is not very well defined.

Practically speaking all land belongs to persons to whom it is granted by the State or Jagirdars.

The Jagirdars of course do not cultivate the land, they are, really speaking, receivers of rent. The same case is with those who have

received grants of land whether they are Udakis, holders of Jagir in Inam, Tankhwadars, or Bardars in Thikanas. They employ other hired workers to cultivate the land.

It appears that some of these petty holders of land have shown themselves as cultivators instead of rent receivers.

Another equally heavy decrease is observed among the farm servants and field labourers.

It is most deplorable for the well-being of the cultivators and others directly concerned with the land and its produce.

Most of farm labourers have emigrated to adjacent parts of the State to earn their livelihood.

A perusal of the Subsidiary Table VII discloses the fact that the number of labourers and workmen otherwise unspecified have almost doubled itself at the Census of 1921 when compared with the Census of 1911. This is another important cause in reducing the number of "farm servants and field labourers."

There is no wonder that most of them have returned themselves as ordinary labourers.

Under the head "Herdsman, shepherds and goatherds," we notice an increase of 22·6 per cent. This is very likely due to the cultivators having returned themselves as shepherds, etc.

Subsidiary Table V gives materials for discussing this subject. It shows subsidiary occupations combined with agriculture, where agriculture is the principal occupation.

Ordinary cultivation is the most familiar and favourite occupation with landlords. We find that 861 persons out of every ten thousand persons are devoted to ordinary cultivation.

The next item which engages our attention is Priests, Ministers, etc. Here we have 118 out of every ten thousand of total population.

The other occupations being of a very absorbing nature leave very little time to the workers to supplement their income by employing themselves in subsidiary occupations.

We now come to examine the subsidiary occupations of cultivators or rent payers. The number of such cultivators is very small, and they are all whole-time cultivators, with no subsidiary occupation.

We find the same state of things presenting itself under other heads, for instance, "unpaid helpers in cultivation and farm servants and field labourers."

We have Subsidiary Table IV which shows number per mille of persons, whose subsidiary occupation is agriculture.

This statement unmistakably bears testimony to the common belief that most of the occupations necessitate the employment of agriculture to bring sufficient material for maintaining themselves. In rural area almost all the industrial workers cultivate land as a subsidiary means of adding to their income and persons shown as administrators have also to do the same.

Subsidiary
occupations
combined with
agriculture.

Occupation
combining agri-
culture as a
subsidiary
occupation.

We thus observe that public administration and liberal arts return the highest proportion, 82 per mille. The sub-head of this class "Public Force" also returns a very high proportion of 145·7.

Next to it comes the class, "preparation and supply of material substances." This also indicates a very high proportion 146·3 per mille of persons under its sub-head "wood industries."

The numerical strengths of all the other occupations show a number less than those mentioned above, as regards "occupations combining agriculture as a subsidiary occupation. Of the four main occupations," selected for discussion in this chapter, we have done with "the exploitation of minerals and vegetation."

We now take up "industry." In this connection it would be desirable, to say at the outset, that in accordance with the instructions of the Government of India, a survey of the industries in Jaipur was instituted. Special reports regarding industries were submitted to the Census Commissioner for Rajputana.

These are published *in extenso* at the end of this chapter, and will, it is hoped, present a succinct account of the industries practised in Jaipur.

The following are the sub-heads detailed under the heading "industry":—

1. Textiles.
2. Hides and skins and hard materials from the animal kingdom.
3. Wood.
4. Metals.
5. Ceramics.
6. Chemical products properly so-called and analogous.
7. Food Industries.
8. Industries of dress and toilet.
9. Furniture Industries.
10. Building Industries.
11. Construction of means of Transport.
12. Production and transmission of Physical forces (heat, light, electricity, motive power, etc.)

Table (Subsidiary) VII shows variation in selected occupations. Under the head "textiles" are classed—

Textiles.

- (i) Cotton ginning, cleaning and pressing.
- (ii) Cotton spinning, sizing and weaving.
- (iii) Wool carding and spinning and weaving of woollen carpets and blankets.
- (iv) Dyeing, bleaching, printing and preparation and sponging of textiles.

The workers in the Textile industry in the whole State are 820,507, of these 95,900 are workers in cotton spinning, sizing and weaving. The industry employs the largest number of workers.

It would be interesting to observe here that even now in the Jaipur State the cultivators, almost all, spin and weave cotton and woollen textiles for their own use, not depending on the weaver alone to supply to them cloth for their use.

**Cotton
Industry.**

Cotton ginning, cleaning and pressing supports a population of about 8,000 persons. When compared with the figures of Census of 1911, we find the number of workers under this head has decreased by 15·8 per cent, which is mainly owing to heavy mortality caused by epidemics in the State.

The principal castes practising this occupation are:—Kandera, Pinara, and Sheikh.

Cotton spinning is done by a very large number of persons. The total under this head for the State is 95,900. The decrease in comparison with the figures of the Census of 1911 is 14·2.

Spinning is more or less done in every Indian house irrespective of the social condition of the family. The females generally give all their spare time to spinning, which is the most primitive and simple operation in every country.

The castes of workers returned under this head are:—Brahman (8,826 females), Khati (269 females), Koli (1,002), Mahajan (Unspecified) 7,615 females, Rajput (1,196 females), Sheikh (1,406 females).

Only the castes practising this industry have been deleted here for illustration. The number shown against each caste is of females alone as they devote their time chiefly to this industry. These figures have been taken from Imperial Table XXI B, and the castes giving employment in this industry to more than one thousand females only have been shown as actual workers.

Brahmans alone record very high figures of workers under this head.

Cotton sizing and weaving.

Balai, Chamar, Koli are the chief castes devoted to this industry and are almost equally distributed all over the State according to the strength of population.

Wool carding.

The number of workers returned under this head is 1,880 only and does not constitute a large number of workers.

**Dyeing, bleaching and printing and preparation and sponging of
Textiles.**

The population supported by this industry amounts to 10,707 in the Jaipur State. The decrease when compared with the figures of 1911 comes to 34·2, which is very deplorable. An inquiry as to what led to this large decrease, elicited the fact of their having migrated to other parts of India.

The castes practising this occupation are mostly Rangrez and Chhipa.

**Hides, Skins and
hard materials
from the animal
kingdom.**

This class comprises two important groups only:—

- (i) Tanners, carriers, and leather dyers.

- (ii) Makers of leather articles, such as trunks, water bags, saddlery or harness, etc., excluding articles of dress. Group I has 13,532 workers and Group II has 4,386 workers.

These figures show that the number in the first group is almost three times that of the second group.

Raigar and Chamars are the only castes who practise this occupation.

Under this head of industry come potters who are found everywhere in the State. They are principally of the Kumhar caste and are hereditary workers in this branch of industry.

Ceramics.

They are 33,749 in number. There is a decrease of 12·6 per cent. in their number when compared with the Census of 1911.

It includes tailors, milliners, dress-makers and darners and embroiderers on linen, shoe, boot and sandal makers, washing, cleaning and dyeing, barbers, hair-dressers and wig-makers.

Industries
of dress and
toilet.

Workers in industries of dress and toilet are altogether 35,275 in number in the State.

Subsidiary Table IV gives details of the above figure by Nizamats.

The following table gives the strength of the workers and their dependents in the different branches of occupations included under this head, "industries of dress and the toilet":—

	A. Population supported.	B. Actual workers.
1. Tailors and milliners, dress-makers, darners, embroiderers on linen ...	8,686	5,405
2. Shoe, boot and sandal makers ...	34,713	19,433
3. Washing, cleaning and dyeing ...	12,546	7,756
4. Barbers, hair-dressers and wig-makers...	29,256	15,607

All these occupations give employment more or less even to the dependents, though the figures detailed above show the number of actual workers to be a little above half of the total population supported.

Amongst the tailors we do not find now the hereditary tailors only, several other castes have taken to this occupation irrespective of hereditary profession of the work. This prejudice to stick to one's own occupation is now gradually vanishing, and every one has to see what he can do to earn his living.

Shoe, Boot and Sandal makers.

Mochi, Raigers and Chamars are the main workers under this head. Mochis are Musalmans and the other two are Hindus.

Washing, Clothing and Dyeing.

This branch of industry gives employment to Dhobis and Rangrezes, Chhipas, etc., and has not yet admitted people of other castes into their trade.

Barbers, hair-dressers and wig-makers.

Barbers belong to both the Hindu and Musalman castes. It may be remarked here that barbers, as barbers, have not to do hair-dressing work alone. Most of them have to work as scullions, cleaners and messengers when marriage and other ceremonies take place.

Other miscellaneous and undefined industries.

They include:—

	Population supported by.
1. Workers in precious stones and metals enamel- lers, imitation jewellery makers and gilders	18,024
2. Makers of bangles or beads or necklaces of other materials than glass and makers of rosaries and sacred thread, etc. ...	5,259
3. Contractors for the disposal of refuse, etc., and sweepers and scavengers ...	20,792

Trade.

The whole population supported by trade is 171,358.

It includes:—

1. Banks, establishment of credit, exchange and insurance.
2. Brokerage, commission and export.
3. Trade in textiles.
4. Trade in skins, leather and furs.
5. Trade in wood.
6. Trade in metals.
7. Trade in pottery, bricks and tiles.
8. Trade in chemical products.
9. Hotels, cafes and restaurants.
10. Other trade in food stuffs.
11. Trade in clothing and toilet articles,
12. Trade in furniture.
13. Trade in building materials.
14. Trade in means of transport.
15. Trade in fuel.

16. Trade in articles of luxury and those pertaining to letters and the arts and sciences.
17. Trade of other sorts.

Of all the trades enumerated above the most important in the State are :—

1. Banks, establishment of credit, exchange and insurance.
2. Trade in textiles.
3. Trade in food stuffs.

Banks, establishments of credit, exchange and insurance.

Population supported by this branch of trade is 22,727, and of these the actual workers are 7,438, which is actually one-third of the whole population returned under this head. It is manifest that women and youngsters cannot take part in the actual work.

Persons employed under this head are mostly Mahajans.

Trade in textiles.

The number of persons supported by this trade is 17,483. Of these the actual workers are 5,652. The latter are really less than one-third of the total number of dependents, being unable to carry on this work.

Trade in food stuffs.

It includes :—

1. Grocers and sellers of vegetable oil, salt and other condiments. The total strength of population supported is 34,097. Actual workers are 15,435.

2. Sellers of milk, butter and ghee, poultry, eggs, etc. Total number including dependents, 2,291, actual workers 1,291; the latter are more than half of the whole population supported.

3. Cardamom, betel-leaf, vegetables, fruit and areca-nut sellers. Population supported 5,255, actual workers 3,759. Actual workers are more than 2:3 of the total population supported.

4. Grain and pulse dealers, 34,967 total population supported. Of these the actual workers are 14,478.

5. Dealers in sheep, goats and pigs; total population supported is 2,224.

6. Dealers in hay, grass and fodder are 6,139. Of these the actual workers are 4,728, about three-fourth of the whole population supported.

SUBSIDIARY TABLE I.

General distribution by occupation.

Class, sub-class and order.	JAIPUR STATE.				JAIPUR CITY.			
	No. per 10,000 of total population.		Percentage in each class, sub-class and order of		No. per 10,000 of total population.		Percentage in each class, sub-class and order of	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	Persons supported.	Actual workers.	Actual workers.	Dependents.
1	2	3	4	5	6	7	8	9
ALL OCCUPATION ...	10,000	5,840	58.4	41.6	...	...	...	...
A. Production of raw materials ...	6,053	3,737	66.7	38.2	29	15	50.7	49.3
<i>I. Exploitation of animals and vegetation.</i>	6,038	3,723	61.7	38.2	29	15	50.6	49.4
1. Pasture and agriculture ...	6,038	3,723	61.7	38.2	29	15	50.6	49.4
(a) Ordinary cultivation ...	5,883	3,609	61.3	38.7	28	14	49.9	50.1
(b) Growers of special products and market gardening.	3	2	62.2	37.8	...	...	63.3	36.7
(c) Forestry ...	16	12	76.11	23.9	1	1	64.2	35.8
(d) Raising of farm stock...	136	105	77.1	22.9	...	...	78.5	21.5
(e) Raising of small animals ...	...	...	...	...	...	...	...	...
2. Fishing and hunting ...	...	...	58.8	41.2	...	...	...	...
<i>II. Exploitation of minerals</i> ...	15	9	62.8	37.2	...	...	83.3	16.7
3. Mines ...	...	...	72.5	27.5	...	...	...	...
4. Quarries of hard rocks ...	6	3	52.4	47.6	...	...	...	...
5. Salt, etc. ...	9	6	69.7	30.3	...	...	83.3	16.7
B. Preparation and supply of material substances.	2,468	1,324	53.7	46.3	235	125	83.3	46.7
<i>III. Industry</i> ...	1,625	955	58.8	41.2	145	86	59.3	40.7
6. Textiles ...	515	354	69.5	30.5	40	29	72.5	27.5
7. Hides, skins and hard materials from the animal kingdom	77	42	54.5	45.5	3	1	52.5	47.5
8. Wood ...	153	71	46.3	53.7	6	3	53.3	46.7
9. Metals ...	43	20	46.6	53.4	7	3	46.8	53.2
10. Ceramics ...	144	86	59.2	40.8	2	2	67.8	32.2
11. Chemical products, properly so-called and analogous.	32	17	52.2	47.8	2	1	56.3	43.7
12. Food industries ...	56	30	53.2	46.8	12	6	51.9	48.1
13. Industries of dress and the toilets ...	365	207	56.6	43.4	25	16	62.7	37.3
14. Furniture industries ...	...	...	36.4	63.6	...	...	38.1	61.9
15. Building ...	50	24	45.8	54.2	10	5	47.3	52.7
16. Construction of means of transport ...	...	...	...	...	...	...	...	...
17. Production and transmission of physical forces (heat, light, electricity, motor power, etc.)	...	...	...	...	...	...	...	...
18. Other miscellaneous and undefined industries.	190	103	54.0	46.0	37	20	52.1	47.9
<i>IV. Transport</i> ...	110	49	44.7	55.3	21	9	41.9	58.1
19. Transport by air ...	...	...	...	...	...	...	...	...
20. Transport by water ...	...	...	61.7	38.3	...	...	...	...

SUBSIDIARY TABLE I.—(Contd.)

General distribution by occupation.

Class, sub-class and order.	JAIPUR STATE.				JAIPUR CITY.			
	No. per 10,000 of total population.		Percentage in each class, sub-class and order of		No. per 10,000 of total population.		Percentage in each class, sub-class and order of	
	Persons sup-ported.	Actual workers.	Actual workers.	Depen-dants.	Persons sup-ported.	Actual workers	Actual workers.	Depen-dants.
1	2	3	4	5	6	7	8	9
21. Transport by road	57	29	49·7	50·3	18	8	42·9	57·1
22. Transport by rail	51	20	39·3	60·7	3	1	36·3	63·7
23 Post Office, Telegraph and Telephone services.	2	...	36·3	63·7	...	...	42·9	57·1
<i>V. Trade</i>	733	320	43·7	56·3	69	30	44·3	55·7
24. Banks, establishment of credit, exchange, and insurance.	97	31	32·7	67·3	5	2	42·8	57·2
25. Brokerage, commission and (export	29	5	25·9	74·1	4	2	39·6	60·4
26. Trade in textiles	75	24	32·3	67·7	6	3	42·3	57·7
27. Trade in skins, leather and furs	6	2	43·8	56·2	1	...	34·8	65·2
28. Trade in wood	1	1	66·8	33·2	...	...	15	85
29. Trade in metals	1	...	56·8	43·2	...	...	41·1	58·9
30. Trade in pottery, bricks and tiles ... ..	...	...	68·7	31·3	...	...	...	...
31. Trade in chemical products	1	...	36·3	63·7	1	...	31·8	68·2
32. Hotels, cafes, restaurants, etc.	18	8	49·1	50·9	1	...	36·9	63·1
33. Other trades in food stuffs	384	181	47·4	52·6	27	13	50·2	49·8
34. Trade in clothing and toilet articles	10	5	49·7	50·3	4	2	34·9	65·1
35. Trade in furniture	1	...	47·3	52·7	1	...	44	56
36. Trade in building materials	1	...	45·4	54·6	...	...	...	100
37. Trade in means of transport	18	8	43·7	56·3	1	1	23·8	76·2
38. Trade in fuel	30	26	68·7	31·3	5	2	52·9	47·1
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences.	17	8	49·7	50·3	6	2	35·8	64·2
40. Trade of other sorts	53	21	39·8	60·2	7	3	43·7	56·3
C. Public administration and liberal arts.	847	414	48·9	51·1	167	71	42·7	57·3
<i>VI. Public Force</i>	172	89	51·5	48·5	33	17	51·8	48·2
41. Army	99	57	57·2	42·8	30	16	52·9	47·1
42. Navy ... ..	...	...	85·7	14·3	...	...	...	...
43. Air force ... ..	...	...	...	...	...	...	...	...
44. Police	73	32	43·8	56·2	3	1	40·9	59·1
<i>VII. Public Administration...</i>	209	86	41·1	58·9	37	31	35·7	64·3
<i>VIII. Profession and Liberal Arts</i>	466	239	51·3	48·7	47	23	49·2	50·8
46. Religion	382	196	51·4	48·6	26	14	53·9	46·1
47. Law	7	2	31·2	68·8	4	1	28·1	71·9

SUBSIDIARY TABLE I—(Contd.)

General distribution by occupation.

Class, sub-class and order.	JAIPUR STATE.				JAIPUR CITY.			
	No. per 10,000 of total population.		Percentage in each class, sub-class and order of		No. per 10,000 of total population.		Percentage in each class, sub-class and order of	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	Persons supported.	Actual workers.	Actual workers.	Dependents.
1	2	3	4	5	6	7	8	9
48. Medicine	14	6	42.5	57.5	4	1	37.7	62.3
49. Instruction	10	4	36.8	63.2	3	1	35.1	64.9
50. Letters and arts and sciences ...	53	31	58.0	42.0	10	6	55.2	44.8
D.—Miscellaneous	632	305	57.8	42.2	82	53	64.4	35.6
IX.—Persons living on their income ...	15	7	45.9	54.1	2	1	48.8	51.2
X.—Domestic service	260	145	56.1	43.9	44	27	62	38
XI.—Insufficiently described occupation ...	238	141	59.2	40.8	27	17	62.6	37.4
XII.—Unproductive	119	72	60.1	39.9	8	7	56.3	43.7
54. Inmates of jails, asylums and almshouses.	5	5	92.3	7.7	4	4	97.5	2.5
55. Beggars, vagrants, prostitutes ...	114	67	58.6	41.4	4	3	74.7	25.3
56. Other unclassified non-productive industries.	...	...	55.6	44.4	...	...	...	...

SUBSIDIARY TABLE II.

Distribution by occupation by Nizamats in the Jaipur State.

Occupation.	NUMBER PER MILLIE OF TOTAL POPULATION SUPPORTED IN.																Remarks.
	Jaipur State.	Jaipur City.	Amber.	Bandikui	Dausa.	Gangapur.	Hindaun.	S. Jaipur.	Kot-Kasim.	S. Madhopur.	Malpura.	Sambhar.	Shaikhawati.	Toravati.	Thikanas.		
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16		
1																17	
A.—Population of raw materials (1—24)	605.3	58.0	605.2	260.7	692.1	692.8	728.3	692.2	684.4	680.8	715.8	617.3	578.1	560.8	597.1		
I.—Exploitation of animals and vegetation (1—16)	603.9	55.95	605.2	257.0	691.9	692.7	728.29	692.2	684.2	680.6	715.7	606.7	575.9	559.7	594.2		
(i) Agriculture (1—7)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(ii) Pasture (11—14)	588.6	54.26	584.3	253.0	681.80	678.2	717.13	657.8	670.0	666.4	696.9	577.0	569.7	541.2	584.2		
(iii) Fishing and hunting (17—18)	13.6	.55	19.1	3.8	6.46	14.2	11.15	23.7	14.2	14.1	18.6	29.1	5.8	17.3	9.5		
(iv) Others (8—10, 15—16)	.1	...	...	.2	.04	.2	...	...	...	...	...	...	...	...	...
II.—Exploitation of minerals (19—24)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(v) Others (8—10, 15—16)	1.6	1.14	1.8	...	3.60	.1	.01	10.7	...	.1	.2	.6	.4	1.2	.5	
III.—Preparation and supply of material substances (25—154),	1.4	.05	...	3.7	.2	.1	.01	.00	.2	.2	.1	10.6	.2	1.1	2.9		
III.—Industry (25—103)	246.7	457.5	268.2	601.4	224.3	219.0	191.0	193.2	211.2	215.3	180.2	251.0	269.4	268.2	232.8		
(i) Textiles (25—38)	162.4	283.1	186.6	156.2	135.5	147.1	125.9	136.6	127.8	151.9	132.6	153.7	178.0	168.5	144.5		
(ii) Wood industries (43—45)	51.5	77.4	85.2	19.6	75.8	69.9	51.4	51.1	22.4	58.9	34.2	38.9	31.4	54.3	29.8		
(iii) Metal industries (46—51)	15.3	12.9	16.4	5.5	12.5	11.5	11.7	14.2	16.4	10.9	14.3	15.0	19.7	18.8	17.2		
(iv) Food industries (55—75)	4.3	13.5	2.2	19.8	3.4	3.0	4.1	4.0	3.2	4.7	3.7	4.7	5.1	2.7	2.9		
(v) Industries of dress and the toilet (76—82)	5.6	23.9	2.5	7.9	3.3	1.7	2.0	2.0	2.2	3.8	3.9	7.5	9.9	3.5	5.8		
(vi) Other (orders 7, 10, 11, 14, 18)	36.5	48.4	38.9	41.1	29.3	22.3	21.8	27.1	40.5	30.9	23.3	38.9	51.6	40.2	42.2		
IV.—Transport (104—120)	49.2	107.0	41.4	62.3	41.2	38.7	34.9	38.2	43.1	42.7	54.2	48.7	60.3	49.0	46.6		
(v) Other (orders 7, 10, 11, 14, 18)	11.2	41.0	7.0	34.5.1	4.3	21.1	5.8	6.5	3.7	8.9	4.6	21.8	5.6	6.4	5.0		
V.—Trade (121—154)	73.2	133.4	74.6	100.1	54.5	50.8	59.3	50.1	79.7	54.5	43.0	76.5	82.8	93.3	83.3		

SUBSIDIARY TABLE II.—(Concd.)

Distribution by occupation by Nizamats in the Jaipur State.

Occupation.	NUMBER PER MILL OF TOTAL POPULATION SUPPORTED IN.																Remarks.
	Jaipur State.	Jaipur City.	Amber.	Bandi- kui.	Dausa.	Gangapur.	Hindaun.	Sawai- Jaipur.	Kot- Kasim.	Sawai- Madho- pur.	Malpura.	Sambhar.	Shaikha- wati.	Torawati.	Thikanas.		
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
I																	
(i) Trade in food-stuffs (129—139)	
(a) Hotel, cafes, restaurants, etc., (129—130)*	
(b) Other trade in food-stuffs (131—139)	
(ii) Trade in textiles (123)	
(iii) Other trades (orders 24, 25, 27-31 and 34-40)	
C.—Public administration and liberal arts (155-179)	
XI.—Public force (155—160)	
XII.—Public administration (161—164)	
XIII.—Professions and liberal arts (165—179)	
D.—Miscellaneous (180—191)	
IX.—Persons living on their income (180)	
X.—Domestic service (181—183)	
XI.—Insufficiently described occupations (184—187)	
XII.—Unproductive (188—191)	

Note.—Figures in brackets indicate group numbers of the occupation scheme unless otherwise stated.

SUBSIDIARY TABLE III.

Distribution of the agricultural, Industrial, commercial and professional population by Nizamats in the Jaipur State.

SUBSIDIARY TABLES.

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State, City Nizamats and Thikanas.	A—Agriculture (Group 1-7).					Exploitation of minerals and industry, sub-classes II and III.				Transport and trade (sub-classes IV and V.)				Professions and liberal arts (sub-class VIII.)				Others (groups 8-18 of sub-class I and sub-classes VI, VII, IX, X, XI and XII.)				Remarks
	Population supported by agriculture.	Proportion of agricultural population per 1,000 of total population.	Percentage on agricultural population.		Population supported by exploitation of minerals and industry.	Proportion of popula- tion in columns 6 to 1,000 of total population.	Percentage on population in column 6 of		Population supported by transport and trade.	Proportion of population in column 10 to 1,000 of total population.	Percentage on population in column 10 of		Population supported by liberal arts.	Proportion of popula- tion in column 14 to 1,000 of total population.	Percentage on population in column 14 of		Population supported by others.	Proportion of other occupational popula- tion per 1,000 of total population.	Percentage on other occupational population of			
			Actual workers.	Depen- dants.			Actual workers.	Depen- dants.			Actual workers.	Depen- dants.			Actual workers.	Depen- dants.			Actual workers.	Depen- dants.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	
JAIPUR STATE	1,378,671	558.7	61.3	30.7	383,277	163.9	58.8	41.2	197,152	84.3	43.8	56.2	109,087	46.6	51.3	48.7	272,615	116.5	56.4	43.6		
Jaipur City ...	6,523	54.4	50	50	3,434	203.2	59.3	40.7	20,970	174.4	43.7	56.3	11,010	91.5	49.2	50.8	47,070	396.5	50	50		
Amber ...	107,244	581.3	65.5	34.5	34,240	186.5	64.4	35.6	14,981	82.4	50.5	49.5	7,653	41	57.3	42.7	19,417	105.2	62.7	37.3		
Bandikui ...	2,697	253	64.8	35.2	1,705	160	51.3	40.7	4,745	44.5	35.2	64.8	245	23	55.5	44.5	1,267	119	51	49		
Dausa ...	156,452	682	63	37	38,011	165.6	63	37	13,484	58.7	47.9	52.1	8,600	37.4	53.5	46.5	12,920	56.3	60.3	39.7		
Gangapur ...	63,230	678.3	64.7	35.3	13,723	147.2	65	35	6,695	72.0	48.7	51.3	3,216	34.4	57.1	42.9	6,357	68.1	65.7	34.3		
Hindaun ...	109,573	717.2	65.2	34.8	19,233	126	61	39	9,956	65.1	44.3	55.7	4,486	29.3	54.6	45.4	9,546	62.4	61.3	38.7		
Sawai Jaipur ...	114,859	658	66.3	33.7	23,862	136.6	65.3	34.7	9,876	56.5	55.8	44.2	6,469	37.1	59.5	40.5	19,537	111.8	69.1	30.9		
Kot-Kasim ...	10,908	670	46.5	53.5	2,086	128	43.4	56.6	1,357	83.3	42.8	52.7	793	48.7	42.7	57.3	1,137	70	46	54		
Sawai Madhopur.	112,656	666.5	64.3	35.7	25,726	152.1	59.9	41.1	10,708	63.3	51.8	48.2	6,083	36	54.8	45.2	13,883	82.1	56.8	43.2		
Malpura ...	88,610	697	61.6	38.4	16,864	132.6	58.5	40.5	6,053	47.6	47	53.0	5,263	41.2	54.9	45.1	10,373	81.6	60	40		
Sambhar ...	99,851	577.1	57.7	42.3	28,436	164.3	55.5	44.5	16,833	97.2	42.3	57.7	6,781	39.2	52.5	47.5	21,145	122.2	55.7	44.3		
Shailkhawati ...	158,051	570	57.2	42.8	49,432	178	52.2	47.8	24,522	88.3	34.7	65.3	16,863	60.7	47	53	28,547	103	53.6	46.4		
Torawati ...	141,059	541.2	60.8	39.2	44,216	169.9	61.1	38.9	26,004	99.7	47	53	13,169	50.5	51.5	48.5	36,171	138.7	61.1	38.9		
Thikanas ...	204,958	584.3	54.5	45.5	51,709	147.5	52.7	47.3	30,968	88.3	37.2	62.8	18,466	52.6	45.9	54.1	44,645	127.3	57.7	42.3		

SUBSIDIARY TABLE IV.

NUMBER PER MILE WHO ARE PARTIALLY AGRICULTURISTS.																		
Occupation.	Jaipur State.	Jaipur City.	Amber.	Bandikui.	Dausa.	Gangapur.		Hindaun.	Sawai Jaipur.		Kot-Kasim.	Sawai Madhopur.	Malpura.	Sambhar.	Shaikha-wati.		Torawati.	Thikauns.
						7	8		9	10					11	12		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			
ALL OCCUPATIONS.*	30.6	1.7	15.6	34.5	14.8	22.9	49.5	18.4	35.8	25.9	63.9	31.6	44.0	26.6	47.9			
A.—Production of raw materials (1—24).	1.1	.2	.7	8.6	.09	.3	.3	.9	.3	1.1	1.2	5.9	.9	.6	1.1			
(1) Exploitation of animals and vegetation (1—18.)	.9	.3	.7	5.6	.09	.3	.3	8	.3	1.1	1.2	3.7	.9	.6	.7			
(i) Agriculture (Groups 1—7) ...	.3	.3	.6	2.8	.02	.1	0.9	.8	...	7.4	.3	.1	.3	.4	.4			
(ii) Pasture (11—14) ...	18.8	...	.7	156.2	4.6	5.9	10.9	1.4	10.8	18.1	27.4	60.6	42.5	6.9	13.1			
(iii) Fishing and hunting (17—18)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
(iv) Others (8—10, 15—16) ...	6.5	...	3.8	...	4.5	...	...	2.5	...	...	71.4	14.9	...	...	279.4			
(II) Exploitation of minerals (19—24)	93.3	...	...	60.6	...	...	...	...	...	...	...	107.8	...	4.0	122.1			
B.—Proportion and supply of material substances (25—154).	51.5	.6	14.6	44.1	29.5	45.6	127.2	28.5	66.0	55.7	161.1	42.8	27.4	27.4	31.2			
(III) Industry (25—103)	57.8	...	17.2	51.1	33.5	42.9	128.1	31.1	73.2	57.7	153.4	54.9	89.4	30.1	100.8			
(i) Textiles (25—38)	25.0	...	5.2	16.1	7.5	11.5	32.1	.29	111.1	15.0	73.7	42.1	54.2	17.8	59.6			
(ii) Wood industries (43—45) ...	146.3	...	46.3	43.4	90.6	136.5	229.9	105.1	150.0	162.9	336.2	111.4	198.6	63.4	258.0			
(iii) Metal industries (46—51) ...	50.5	...	36.7	8.8	46.1	171.1	85.9	25.3	95.2	132.3	269.0	2.6	26.1	11.6	29.7			
(iv) Food industries (65—75) ...	28.8	...	...	...	7.2	...	53.8	11.1	...	57.8	88.8	5.6	63.6	9.4	38.9			
(v) Industries of dress and toilet (76—81.)	80.2	...	34.1	56.6	56.2	68.1	205.0	48.4	116.3	97.9	199.3	64.5	112.3	31.9	117.1			
(vi) Others (orders 7, 10, 11, 14—18.)	64.8	.2	20.7	82.3	61.2	67.8	133.6	39.9	5.7	69.0	209.5	5.6	74.3	33.8	81.6			
IV.—Transport (104—120)	33.1	3.8	5.8	51.9	7.5	13.4	87.7	11.8	...	14.2	13.4	11.7	195.7	34.0	59.3			

NUMBER PER MILE WHO ARE PARTIALLY AGRICULTURISTS.																
Occupation.	Jaipur State.	Jaipur City.	Amber.	Bandikui.	Dausa.	Gangapur.	Hindaun.	Sawai Jaipur.	Kot-Kasim.	Sawai Madhopur.	Malpura.	Sambhar.	Shalidhara.	Toravati.	Thikanas.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	
(V) Trade (121—154) ...	35.5	1.1	6.9	10.9	15.5	66.2	129.1	22.5	57.2	55.5	116.3	20.1	45.7	20.6	40.2	
(i) Trade in food stuffs (123—139)	33.3	.6	4.2	3.2	11.2	54.9	121.4	21.8	22.6	45.5	101.9	16.3	52.1	13.2	29.0	
(a) Hotels, cafes, restaurants, etc., (129—130).	51.9	...	12.9	...	12.1	131.5	94.3	45.4	...	90.9	93.5	21.8	91.6	5.7	63.8	
(b) Other trade in food stuffs (131—139.)	32.4	.6	3.8	9.8	11.1	63.0	122.9	20.4	22.9	43.7	102.5	15.7	48.0	13.4	27.4	
(ii) Trade in textiles (123) ...	34.5	1.6	13.7	...	23.3	12.5	61.2	16.1	230.1	59.0	48.6	6.4	23.1	13.7	63.5	
(iii) Other trades (order 24, 25, 27—31, 34—40.)	39.2	24.2	10.7	17.7	14.0	84.1	158.7	24.3	92.8	80.6	205.7	28.0	42.2	31.0	54.0	
C.—Public administration and liberal arts (155—179)	82.0	4.7	60.1	69.5	51.7	83.3	138.7	72.8	86.2	108.5	128.7	102.1	95.7	100.6	131.3	
(vi) Public force (155—160) ...	145.7	2.4	156.3	233.3	6.3	52.4	155.6	139.1	177.4	107.2	184.1	239.2	161.2	258.3	211.3	
(vii) Public administration (161—164)	52.9	5.7	32.9	69.7	59.2	133.6	92.7	80.7	176.4	50.4	174.7	51.2	88.2	33.0	118.6	
(viii) Professions and liberal arts (165—179.)	68.9	4.9	45.1	14.7	46.0	80.5	142.4	48.8	56.0	115.5	103.4	67.4	76.5	47.1	102.7	
D.—Miscellaneous (180—191) ...	32.4	.6	37.3	25.5	34.2	29.7	89.1	25.8	62.2	29.4	43.3	39.3	59.0	15.2	42.3	
(IX)—Persons living on their income (180.)	69.6	10.7	...	...	111.1	200.0	160.0	...	166.6	...	423.1	62.9	68.2	36.6	90.7
(X)—Domestic service (181—183)	39.7	.6	99.6	28.9	54.8	33.3	53.5	72.3	104.1	36.2	33.4	39.5	66.6	24.2	33.6	
(XI)—Insufficiently described occupations (184—187.)	18.8	...	2.8	15.7	8.7	15.7	98.5	.8	51.9	3.2	31.2	11.5	57.0	10.2	28.9	
(XII)—Unproductive (188—191) ...	40.8	.5	1.0	27.0	26.2	43.3	132.5	20.8	...	38.8	56.4	88.0	40.5	13.9	75.9	

* Excludes groups 1 and 2 of order 1 'Pasture and Agriculture.'

SUBSIDIARY TABLE V.

Occupations combined with Agriculture (where Agriculture is the Principal Occupation.)

LAND LORD (RENT RECEIVERS.)							No. per 10,000 who FOLLOW IT.	
Subsidiary Occupation and Group Number in Table XVII.							State.	City.
1							2	3
Ordinary cultivators (2)	...	...	...	...	...	...	861	11
Helpers in cultivation 2 (a)	...	...	...	...	...	...	17	...
Farm servants and field labourers (4 and 5)	...	...	...	...	...	...	38	...
Cotton ginning, cleaning and pressing (25)	...	...	...	...	...	...	1	...
Cotton spinning and cotton sizing and weaving (26 and 27)	...	...	...	...	...	...	16	...
Sawyers, carpenters, turners, and joiners, etc., (43 and 44)	...	...	...	...	...	...	2	...
Other workers in iron and makers of implements and tools, principally or exclusively of iron (48).	...	...	...	...	...	...	18	...
Potters and earthen pipe and bowl makers (55)	...	...	...	...	...	...	1	...
Shoe, boot and sandal makers (78)	...	...	...	...	...	...	1	...
Barbers, hair-dressers and wig-makers (81)	...	...	...	...	...	...	...	...
Bank managers, money lenders, exchange and insurance agents, money changers, and brokers and their employes (121).	...	...	...	...	...	...	46	11
Grain and pulse dealers (136)	...	...	...	...	...	...	3	...
Other trades of all kinds (122-135 and 137-139)	...	...	...	...	...	...	19	...
Army Imperial (155)	...	...	...	...	...	...	1	33
Army Indian States (156)	...	...	...	...	...	...	14	56
Service of the State (161)	...	...	...	...	...	...	9	...
Rulers of Indian States and their families 162 (a)	...	...	...	...	...	...	24	200
Durbar officials and menials 162 (b)	...	...	...	...	...	...	...	...
Service of foreign countries and State 162 (c)	...	...	...	...	...	...	...	...
Priests, ministers, etc., (165)	...	...	...	...	...	...	118	145
Medical practitioners of all kinds including dentists, oculists, and Veterinary Surgeons and Midwives, Vaccinators, Compounders, Nurses, Masseurs, etc., (171 and 172).	...	...	...	...	...	...	3	...
Professors and teachers of all kinds (173)	...	...	...	...	...	...	5	...
Clerks and servants connected with education (174)	...	...	...	...	...	...	1	...
Cashiers, accountants, book-keepers, clerks and other employes in unspecified offices, ware houses and shops (185).	...	...	...	...	...	...	...	...
Beggars, vagrants, witches, wizards, etc., (189)	...	...	...	...	...	...	39	...
Others	...	...	...	...	...	...	219	78

SUBSIDIARY TABLE V.—(Contd.)

Occupations combined with Agriculture (where Agriculture is the Principal Occupation)

CULTIVATORS (RENT PAYERS)						No. PER 10,000 WHO FOLLOW IT.	
Subsidiary Occupation and Group No. in Table XVII.						State.	City.
1						2	3
Income from rent of Agricultural land (1)	...	...	...	...	...	9	...
Helpers in cultivation 2 (a)	...	...	...	...	...	5	...
Farm servants and field labourers (4 & 5)	...	...	...	...	...	22	...
Cattle & buffalo breeders & keepers, and sheep, goat and pig breeders (11 & 12)	...	...	...	...	...	21	...
Cotton ginning, cleaning & pressing (25)	...	...	...	...	...	1	...
Cotton spinning and cotton sizing and weaving (26 & 27)	...	...	...	...	...	19	...
Sawyers and carpenters, turners and joiners, etc., (43 & 44)	...	...	...	...	...	8	...
Other workers in iron and makers of implements and tools principally or exclusively of iron (48)	...	...	...	...	...	1	...
Potters and earthen pipe and bowl makers (55)	...	...	...	...	...	9	...
Shoe, boot and sandal makers (78)	...	...	...	...	...	23	...
Barbers, hair-dressers and wig makers (81)	...	...	...	...	...	6	...
Bank managers, money lenders, exchange & insurance Agents, money changers and brokers and their employes (121)	...	...	...	...	...	8	...
Grain and pulse dealers (136)	...	...	...	...	...	2	...
Other trades of all kinds (123, 135 & 137-139)	...	...	...	...	...	4	...
Army Imperial (155)	...	...	...	...	...	...	...
Army Indian States including Imperial Service Troops (156 & 156a)	...	...	...	...	...	3	12
Village watchmen (160)	...	...	...	...	...	13	...
Service of the State (161)	...	...	...	...	...	1	...
Rulers of Indian States & their families 162 (a)	}	...	...	...	...	2	31
Darbars officials and menials 162 (b)		...	...	...	...
Service of foreign countries and States 162 (c)		...	...	...	...
Priests, ministers, etc., (165)	...	...	...	...	...	15	18
Beggars, vagrants, witches, wizards, etc., (189)	...	...	...	...	...	13	6
Others	...	...	...	...	...	143	80

SUBSIDIARY TABLE V.—(Contd.)

Occupations combined with Agriculture (where Agriculture is the Principal occupation).

UNPAID HELPERS IN CULTIVATION.							No. PER 10,000 WHO FOLLOW IT	
Subsidiary occupation and Group No. in Table XVII.							State.	City.
1							2	3
Income from rent of agricultural land (1)	...	...	...	...	...	...	4	
Ordinary cultivators (2)	...	...	...	...	...	...	3	
Farm servants and field labourers (4 and 5)	...	...	...	...	...	...	13	
Cattle and buffalo breeders and keepers and sheep, goat and pig breeders (11-12)	...	...	...	...	...	...	3	
Cotton ginning, cleaning and pressing (25)	...	...	...	...	...	...	1	
Cotton spinning, and cotton sizing and weaving (26 and 27)	...	...	...	...	...	...	9	
Sawyers and carpenters, turners and joiners, etc., (43 and 44)	...	...	...	...	...	...	2	
Other workers in iron and makers of implements and tools, principally or exclusively of iron (48).	...	...	...	...	...	...	...
Potters and earthen pipe and bowl makers (55)	...	...	...	...	...	...	1	
Shoe, boot and sandal makers (78)	...	...	...	...	...	...	3	
Barbers, hair-dressers, and wig-makers (81)	...	...	...	...	...	...	3	
Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employes (121),	...	...	...	...	...	...	1	
Grain and pulse dealers (136)	...	...	...	...	...	...	1	
Other trades of all kinds (123-135 and 137-139)	...	...	...	...	...	...	2	
Army Imperial (155)	...	...	...	...	...	...	...
Village watchmen (160)	...	...	...	...	...	...	1	
Service of the State (161)	...	...	...	...	...	...	13	
Rulers of Indian States and their families 162 (a)	...	...	...	...	...	...	2	
Durbar officials and menials 162 (b)	...	...	...	...	...	...
Service of foreign countries and States 162 (c)	...	...	...	...	...	...
Priests, ministers, etc. (165)	...	...	...	...	...	...	1	
Beggars, vagrants, witches and wizards, etc. (189)	...	...	...	...	...	...	3	
Others	...	...	...	...	...	...	43	

SUBSIDIARY TABLE V.—(Concl'd.)

Occupation combined with Agriculture (where Agriculture is the principal occupation.)

FARM SERVANTS AND FIELD LABOURERS.							No. PER 10,000 WHO FOLLOW IT.	
Subsidiary occupation and Group No. in the Table XVII.							State.	City.
1							2	3
Income from rent of agricultural land (1)	...	...	...	...	...	...	2	...
Ordinary cultivators (2)	...	...	...	...	...	...	27	...
Helpers in cultivation 2 (a)	...	...	...	...	...	...	...	...
Farm servants and field labourers (4 & 5)	...	...	...	...	...	...	1	...
Cattle and buffalo breeders and keepers, and sheep, goat and pig breeders (11 and 12)	...	...	...	...	...	...	4	...
Cotton ginning, cleaning and pressing (25)	...	...	...	...	...	...	3	...
Cotton spinning and cotton sizing and weaving (26 and 27)	...	...	...	...	...	...	16	...
Sawyers, carpenters, turners and joiners, etc., (43 and 44)	...	...	...	...	...	...	7	...
Other workers in iron and makers of implements and tools principally or exclusively of iron 48)	...	...	...	...	...	...	2	...
Potters and earthen pipe and bowl makers (55)	...	...	...	...	...	...	2	...
Shoe, boot and sandal makers (78)	...	...	...	...	...	...	14	7
Barbers, hair-dressers and wig-makers (81)	...	...	...	...	...	...	1	...
Other trades of all kinds (123-135 and 137-139)	...	...	...	...	...	...	2	...
Village watchmen (160)	...	...	...	...	...	...	2	...
Service of the State (161)	...	...	...	...	...	...	...	...
Rulers of Indian States and their families (162 (a) )	...	...	...	...	...	...	}	...
Darbar officials and menials (162 (b) )	...	...	...	...	...	...
Service of foreign countries and State (162 (c) )	...	...	...	...	...	...
Priests, ministers, etc., (165)	...	...	...	...	...	...	...	...
Beggars, vagrants, witches, wizards, etc., 189	...	...	...	...	...	...	...	...
Others	...	...	...	...	...	...	60	49

SUBSIDIARY TABLE VI.

Occupation of females by sub-classes and selected orders and groups for State and City.

Group No.	Occupation.	JAIPUR STATE.			JAIPUR CITY.		
		No. of actual workers.		No. of females per 1,000 males.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.		Males.	Females.	
1	2	3	4	5	6	7	8
	Sub-class I—Exploitation of animals and vegetation.	510,451	361,540	708	2,541	863	340
	Order 1.—Pasture and agriculture ...	510,435	361,536	708	2,541	863	340
1	Income from rent of agricultural land ...	24,729	3,463	140	760	139	183
2	Ordinary cultivators ...	354,252	78,578	222	1,196	421	352
2a	Helpers in cultivation ...	78,389	220,389	2,811	66	44	667
4	Farm servants ...	1,236	3,980	3,309	83	173	2,084
5	Field labourers ...	30,023	46,616	1,553	105	44	419
9	Wood cutters, fire wood, catechu, rubber, etc., collectors and charcoal burner.	666	2,250	3,378	77	11	143
11	Cattle and buffalo breeders and keepers ...	134	104	7,761	2	5	2,500
14	Herdsmen, shepherds, goat-herds, etc. ...	18,025	5,769	320	28	16	571
	Sub-class II exploitation of minerals ...	1,375	725	528	5	...	...
	Sub-class III Industry ...	124,959	98,268	786	12,638	7,531	596
	Order 6.—Textiles ...	30,240	33,567	111	2,878	3,879	1,318
25	Cotton ginning, cleaning and pressing ...	2,574	2,144	833	273	209	766
26	Cotton spinning ...	276	30,872	111,855	7	1,510	215,714
27	Cotton sizing and weaving ...	22,415	14,160	630	1,261	1,139	903
31	Wool carding and spinning ...	45	566	12,577	...	...	...
37	Dyeing, bleaching, printing preparation and sponging of textiles.	3,441	3,917	1,146	993	675	680
38	Lace, crepe, embroideries, fringes and insufficiently described textile industries.	164	357	2,253	127	244	1,921
	Order 7.—Hides skins, and hard-materials from the animal kingdom.	6,605	3,213	486	193	150	777
39	Tanners, curriers, leather dressers and leather dyers, etc.,	5,066	2,372	468	149	105	705
	Order 8.—Wood ...	13,543	3,026	21	679	147	217
44	Carpenters, turners and joiners ...	11,219	1,148	102	513	6	12
45	Basket makers and other industries of woody material, including leaves and thatchers and builders working with bamboo, reeds or similar-materials	1,488	1,740	1,169	152	138	908
	Order 9.—Metals ...	3,629	987	272	662	96	145
48	Other workers in iron, makers of implements and tools, principally or exclusively of iron,	2,932	931	318	343	93	268
	Order 10.—Ceramics ...	12,416	7,523	604	259	130	463
55	Potters and earthen pipe and bowl makers ...	12,437	7,523	605	259	130	502
	Order 12.—Food industries ...	3,719	3,292	875	877	615	701
65	Rice pounders and huskers and flour grinders ...	72	1,911	26,542	18	535	29,722
70	Butter, cheese and ghee makers ...	...	22	...	...	...	...
	Order 13.—Industries of dress and the toilet ...	32,127	16,116	502	2,313	1,325	573

SUBSIDIARY TABLE VI.—(Contd.)

Occupation of females by sub-classes and selected orders and Groups for State and City.

Group No.	Occupation.	JAIPUR STATE.			JAIPUR CITY.		
		Number of actual workers.		Number of females per 1,000 males.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.		Males.	Females.	
1	2	3	4	5	6	7	8
77	Tailors, milliners dress makers, darners and embroiderers on linen.	3,160	2,245	710	537	339	631
78	Shoe, boot and sandal makers	12,915	6,518	505	880	449	510
80	Washing, cleaning and dyeing	4,402	3,354	762	269	216	803
81	Barbers, hair-dressers, and wig makers ...	11,632	3,975	341	623	321	515
	Order 15.—Building industries	4,101	1,295	316	1,028	65	63
89	Builders (other than buildings made of bamboo or similar materials), decorators of houses, painters, tilers, plumbers, etc.	3,057	987	322	912	37	41
	Order 18.—Other miscellaneous and undefined industries.	15,820	8,111	513	3,554	1,041	293
95	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	6,669	328	48	2,533	103	40
103	Sweepers, scavengers, etc.	7,236	6,435	889	761	799	1,050
	Sub-class IV.—Transport	10,198	1,326	130	1,909	159	83
	Order 21.—Transport by road	5,545	1,018	184	1,613	159	99
116	Pack elephant, camel, mule, ass and bullock owners and drivers.	2,200	327	149	43	...	...
	Order No. 22. - Transport by rail	4,405	285	65	278	...	...
118	Railway employees of all kinds other than coolies ...	4,405	285	65	278	...	...
	Sub-class V. Trade	58,537	10,849	279	5,724	1,380	234
121	Order 24. Banks establishments of credit exchange and insurance.	6,582	856	130	432	102	236
123	Order 26.—Trade in textiles	5,191	458	88	543	86	159
	Order 33.—Other trade in food stuffs	33,461	9,051	270	2,305	812	352
132	Grocers and sellers of vegetable oil, salt and other condiments.	14,292	1,142	79	157	11	70
133	Sellers of milk, butter, ghee, poultry, eggs, etc. ...	695	596	858	233	162	695
135	Cardamom, betel-leaf, vegetables, fruit and areca nut sellers.	1,061	2,698	2,543	365	396	1,085
136	Grain and pulse dealers	13,469	1,009	75	1,090	60	55
139	Dealers in hay, grass and fodder	1,535	3,193	2,080	199	159	799
	Order 38.—Trade in fuel	1,403	3,433	2,445	233	312	1,339
	Order 40.—Trade of other sorts	4,470	467	101	712	49	56

SUBSIDIARY TABLE VI.—(Concl'd.)

Occupation of females by sub-classes and selected order and Groups for State and City.

Group No	Occupation.	JAIPUR STATE.			JAIPUR CITY.		
		No. of actual workers.		No. of females per 1,000 males.	No. of actual workers.		No. of females per 1,000 males.
		Males.	Females.		Males.	Females.	
1	2	3	4	5	6	7	8
152	General store-keepers and shop-keepers, otherwise unspecified.	4,418	458	103	710	40	56
	Sub-class VI.—Public force ...	19,960	877	44	4,002	1	02
	Order 41—Army ...	13,097	239	18	3,713	...	...
156	Army (Indian States) ...	10,975	124	11	3,283	...	...
	Order 41—Police ...	6,857	638	93	289	1	3
159a	Police (Indian States) ...	867	11	13	236	...	...
160	Village watchmen ...	5,881	624	107	46	1	22
	Sub class VII.—Public administration...	18,372	1,620	88	7,302	...	...
162b	Durbar officials and menials ...	13,708	423	31	7,238	...	...
164	Village officials and servants other than watchmen...	4,475	1,190	266	13	...	...
	Sub-class VIII.—Professions and liberal arts.	43,153	12,825	297	4,213	1,208	287
	Order 46, Religion ...	36,733	9,246	252	2,705	540	200
165	Priests, ministers, etc. ...	15,041	1,949	130	1,692	167	98
166	Religious mendicants, inmates of monasteries, etc...	21,055	7,105	337	876	373	426
	Order 48—medicine ...	826	549	665	246	99	402
172	Midwives, vaccinators, compounders, nurses, masseurs, etc.	197	471	2,391	70	91	1,300
	Order 50—Letters and arts and sciences ...	4,297	2,942	669	747	549	733
178	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers.	3,377	2,581	765	360	293	814
	Sub-class IX—Persons living on their income.	1,336	314	235	200	79	395
	Sub-class X—Domestic service ...	22,924	11,050	482	4,293	2,094	488
181	Cooks, water-carriers, door-keepers, watchmen and other in-door servants.	21,907	11,007	502	3,847	2,094	543
	Sub-class XI—Insufficiently described occupation.	17,516	15,507	885	2,166	1,840	849
185	Cashiers, accountants, book-keepers and other employes in unspecified offices, ware-houses and shops.	1,341	4	2	514	...	...
187	Labourers and other workmen otherwise unspecified	16,129	15,455	958	1,621	1,840	1,135
	Sub-class XII—Unproductive ...	10,879	5,977	549	1,322	407	308
	Order 55—Beggars, vagrants and prostitutes ...	9,921	5,788	583	420	276	657
189	Beggars, vagrants, witches and wizards ...	9,921	5,759	580	420	276	667
190	Procurers and prostitutes ...	...	29	...	...	...	...

SUBSIDIARY TABLE VII.

Variation in selected occupations, 1911 to 1921, in State and City.

Group No.	Occupation.	Locality. S=State C=City.	POPULATION SUPPORTED IN.		VARIATION.	
			1921	1911	Actual 1911-1921	Percentage 1911-21
1	2	3	4	5	6	7
	Sub-class I.—Exploitation of animals and vegetation.	S.	14,12,284	15,44,368	-1,32,084	-8.5
		C.	6,724	8,172	-1,448	-17.7
	Order 1.—Pasture and agriculture ...	S.	14,12,250	15,41,274	-1,32,024	-8.5
		C.	6,724	8,172	-1,448	-17.7
1	Income from rent of agricultural land ...	S.	73,086	1,00,395	-27,309	-27.2
		C.	2,628	3,055	-427	-14.0
2	Ordinary cultivators ...	S.	8,68,154	9,17,311	49,187	+5.4
		C.	2,596	2,668	-72	-2.7
3	Agents, managers of landed estates (not planters) and their clerks, rent collectors, etc.	S.	5,178	1,300	+3,878	+298.3
		C.	511	200	+311	+157.0
4 & 5	Farm servants and field labourers ...	S.	1,12,161	1,55,272	-43,108	-27.8
		C.	527	552	-25	-4.5
7	Fruit, flower, vegetable, betel, vine, areca nut, etc., grovers.	S.	680	1,369	-689	-50.3
		C.	79	606	-527	-87.0
9 & 10	Wood cutters, firewood, catechu, rubber, etc., collectors and charcoal burners and lac collectors.	S.	3,822	6,017	-2,225	-36.8
		C.	137	335	-198	-59.1
11	Cattle and buffalo breeders and keepers ..	S.	431	921	-490	-53.2
		C.	11	21	-13	-54.1
12	Sheep, goat and pig breeders ...	S.	635	1,201	-566	-47.04
		C.		108	-108	-100.0
13	Breeders of other animals (horses, mules, camels, asses, etc.)	S.	157	221	-64	-29.0
		C.		65	-65	-100.0
14	Herdsmen, shepherds, goat-herds, etc. ...	S.	30,517	21,895	+5,622	+22.6
		C.	51	114	-60	-52.6
	Order 2.—Fishing and hunting ..	S.	31	91	-60	-63.8
		C.	...	...	...	...
	Sub-class II.—Exploitation of minerals	S.	3,344	3,109	+235	+7.6
		C.	6	33	-27	-81.8
	Order 3.—Mines ...	S.	69	35	+34	+97.1
		C.	...	9	-9	-100.0
	Order 4.—Quarries of hard-rocks ...	S.	1,318	1,179	+169	+14.4
		C.	...	15	-15	-100.0
	Order 5.—Salt ..	S.	1,927	1,895	+32	+1.7
		C.	6	9	-3	-33.3
	Sub-class III.—Industry	S.	3,79,933	4,60,079	-80,146	-17.4
		C.	34,027	40,342	-6,315	-15.6
	Order 6.—Textiles ...	S.	1,20,507	1,11,260	-20,753	-14.7
		C.	9,315	11,001	-1,689	-15.3
25	Cotton ginning, cleaning and pressing ..	S.	8,091	9,611	-1,517	-15.8
		C.	753	243	+510	+200.9
26 & 27	Cotton spinning and cotton sizing and weaving ...	S.	95,900	1,11,796	-15,896	-11.2
		C.	5,132	7,694	-2,562	-33.3
31, 32 & 33	Wool carding and spinning and weaving of woollen blankets and carpets.	S.	1,880	2,010	-160	-7.8
		C.	158	141	+17	+12.0
37	Dyeing, bleaching, printing preparation and sponging of textiles.	S.	10,707	16,287	-5,580	-34.2
		C.	2,397	2,802	-405	-14.5

SUBSIDIARY TABLE VII.—(contd.)

Variation in selected occupations, 1911 to 1921, in State and City.

Group No.	Occupation.	Locality. S = State C = City.	POPULATION SUPPORTED IN.		VARIATION.	
			1921	1911	Actual.	Percentage
					1911-1921	1911-1921
1	2	3	4	5	6	7
	Order 7.—Hides, skins and hard materials from the animal kingdom.	S.	18,015	23,541	-5,526	-23.5
		C.	653	527	+126	+23.9
39	Tanners, curriers, leather-dressers and leather-dyers, etc.	S.	13,532	17,278	-3,746	-21.7
		C.	465	454	+11	+2.4
40	Makers of leather articles such as trunks, water bags, saddles or harness, etc., excluding articles of dresses.	S.	4,386	5,908	-1,522	-25.8
		C.	183	28	+155	+553.6
	Order 8.—Wood	S.	35,801	42,743	-6,942	-16.2
		C.	1,549	1,686	-137	-8.1
43 & 44	Sawyers, carpenters, turners and joiner, etc. ...	S.	31,029	35,399	-4,370	-12.3
		C.	1,157	1,339	-182	-13.6
45	Basket makers and other industries of woody material including leaves and thatchers and builders working with bamboo, reeds or similar materials.	S.	4,772	7,344	-2,572	-35.02
		C.	392	347	+45	+13.0
	Order 9.—Metals	S.	9,919	11,577	-1,658	-14.2
		C.	1,620	1,992	-372	-18.7
48	Other workers in iron and makers of implements and tools, principally or exclusively of iron.	S.	8,264	9,385	-1,121	-11.9
		C.	883	944	-103	-10.7
49	Workers in brass, copper and bell metal ...	S.	1,534	1,827	-293	-16.0
		C.	732	878	-146	-16.6
	Order 10.—Ceramics	S.	33,749	38,631	-4,882	-12.6
		C.	574	553	+21	+3.8
55	Potters and earthen pipe and bowl makers ...	S.	33,607	38,453	-4,846	-12.6
		C.	567	553	+14	+2.5
	Order 11.—Chemical products, properly so-called analogous.	S.	7,360	8,776	-1,416	-16.1
		C.	480	452	+28	+6.2
61 & 62	Manufacture and refining of vegetable and mineral oils.	S.	6,697	8,066	-1,369	-16.9
		C.	439	259	+180	+69.5
	Order 12.—Food industries	S.	13,184	20,989	-7,805	-32.4
		C.	2,870	3,790	-920	-24.2
65	Rice pounders and huskers and flour grinders ...	S.	2,632	4,494	-1,862	-41.4
		C.	774	1,382	-608	-43.9
68	Butchers	S.	6,425	8,538	-2,113	-24.7
		C.	779	1,055	-276	-26.1
72	Sweetmeat makers, preparers of jam and condiments, etc.	S.	1,932	4,037	-2,105	-52.1
		C.	1,192	1,119	+73	+6.5
73	Brewers and distillers	S.	1,238	2,328	-1,090	-46.8
		C.	30	51	-21	-41.1
	Order 13.—Industries of dress and the toilet ...	S.	85,275	94,070	-8,795	-9.3
		C.	5,807	6,760	-953	-11.1
77	Tailors, milliners, dress makers, darners and embroiderers on linen.	S.	8,686	10,234	-1,548	-15.1
		C.	1,318	1,664	-316	-18.9
78	Shoe, boot and sandal makers	S.	34,713	40,631	-5,918	-14.5
		C.	2,212	2,623	-411	-15.6

SUBSIDIARY TABLE VII.—(Contd.)

Variation in selected occupations, 1911 to 1921, in State and City.

Group No.	Occupation.	Locality S=State C=City.	POPULATION SUPPORTED IN		VARIATION.	
			1921	1911	Actual.	Percentage
					1911—1921	1911—1921
1	2	3	4	5	6	7
80	Washing, cleaning and dyeing ...	S.	12,546	11,585	+961	+8·3
		C.	725	1,229	-504	-41·0
81	Barbers, hair-dressers and wig-makers ...	S.	29,256	31,511	-2,255	-7·1
		C.	1,510	1,215	+295	+24·2
	Order 14.—Furniture industries ...	S.	22	43	-21	-48·8
		C.	21	29	-8	-27·5
	Order 15.—Building industries ...	S.	11,784	26,948	-15,164	-56·2
		C.	2,309	4,374	-2,065	-47·2
86	Excavators and well sinkers ...	S.	97	2,943	-2,846	-96·7
		C.	...	55	-55	-100·0
87 & 88	Stone-cutters and dressers, brick-layers and masons ...	S.	2,494	23,072	-20,578	-89·2
		C.	208	3,995	-3,787	-94·8
	Order 16.—Construction of means of transport ...	S.	...	108	-108	-100·0
		C.	...	49	-49	-100·0
	Order 17.—Production and transmission of physical forces (heat, light, electricity, motive power, etc.).	S.	...	226	-226	-100·0
		C.	...	225	-225	-100·0
	Order 18.—Other miscellaneous and undefined industries.	S.	44,317	26,322	+17,995	+68·4
		C.	8,829	6,185	+2,644	+42·7
98	Workers in precious stones and metals, enamellers, imitation jewellery-makers, gilders, etc.	S.	18,024	18,770	-746	-4·0
		C.	5,914	5,208	+706	+13·6
99	Makers of bangles or beads or necklaces of other material than glass and makers of spangles, rosaries, lingams and sacred threads.	S.	5,259	7,236	-1,977	-27·3
		C.	532	750	-218	-29·07
102 & 103	Contractors for the disposal of refuse, dust, etc., and sweepers, scavengers, etc.	S.	20,792	24,845	-4,055	-16·5
		C.	2,200	2,716	-507	-18·9
	Sub-class IV, Transport ...	S.	25,794	27,269	-1,475	-5·4
		C.	4,941	5,288	-347	-6·6
	Order 20.—Transport by water ...	S.	115	123	-8	-6·5
		C.	...	7	-7	-100·0
	Order 21.—Transport by road ...	S.	13,201	16,916	-3,715	-27·8
		C.	4,133	4,358	-225	-5·2
111 & 112	Persons (other than labourers) employed on the construction and maintenance of roads and bridges and labourers employed on roads and bridges.	S.	1,265	330	+935	+283·3
		C.	123	57	+66	+115·8
113 & 114	Owners, managers and employes (excluding personal servants) connected with mechanically driven vehicles (including trams) and other vehicles.	S.	2,948	2,792	+156	+5·6
		C.	1,632	1,501	+128	+8·5
116	Pack elephant, camel, mule, ass and bullock owners and drivers.	S.	4,888	9,310	-4,422	-47·5
		C.	148	263	-115	-43·7
117	Porters and messengers ...	S.	4,098	4,404	-306	-6·9
		C.	2,230	2,467	-237	-9·6
	Order 22.—Transport by rail ...	S.	11,927	9,263	+2,664	+28·8
		C.	766	651	+115	+17·7
118	Railway employes of all kinds other than coolies ...	S.	11,927	9,253	+2,674	+28·9
		C.	766	651	+115	+17·7

SUBSIDIARY TABLE VII.—(Contd.)

Variation in selected occupations, 1911 to 1921, in State and City.

Group No.	Occupation.	Locality S=State C=City	POPULATION SUPPORTED IN		VARIATION.	
			1921	1911	Actual.	Percentage.
					1911—1921	1911—1921
1	2	3	4	5	6	7
120	Order 23.—Post Office, Telegraph and Telephone services.	S.	551	967	-416	-43·02
		C.	42	272	-230	-84·6
	Sub-class V.—Trade ...	S.	1,71,358	2,07,400	-36,042	-17·4
		C.	16,030	18,669	-2,639	-14·1
121	Order 24.—Banks, establishments of credit, exchange and insurance.	S.	22,727	27,183	-4,456	-16·4
		C.	1,247	1,957	-710	-36·3
122	Order 25.—Brokerage, commission and export ...	S.	4,569	5,873	-1,304	-22·2
		C.	816	1,247	-401	-32·2
123	Order 26.—Trade in textile ...	S.	11,483	16,998	+485	+2·9
		C.	1,485	1,745	-260	-14·9
124	Order 27.—Trade in skin, leather and furs ...	S.	1,503	4,235	-2,732	-63·09
		C.	178	305	-127	-41·6
125	Order 28.—Trade in wood ...	S.	332	353	-21	-5·9
		C.	20	59	-39	-66·1
126	Order 29.—Trade in metals ...	S.	176	246	-70	-28·5
		C.	39	130	-91	-70·6
127	Order 30.—Trade in pottery, bricks and tiles ...	S.	67	41	+26	+63·4
		C.	...	...	...	...
128	Order 31.—Trade in chemical products ...	S.	212	139	+73	+52·5
		C.	88	39	+49	+125·6
	Order 32.—Hotels, cafes, restaurants, etc. ...	S.	4,156	3,537	+619	+17·5
		C.	238	514	-276	-53·7
129	Vendors of wine, liquors, aerated waters and ice ...	S.	4,136	3,385	+751	+22·1
		C.	233	400	-167	-41·7
	Order 33.—Other trade in food stuffs ...	S.	89,699	1,07,885	-18,186	-16·9
		C.	6,212	7,370	-1,358	-17·9
132	Grocers and sellers of vegetable oil, salt and other condiments.	S.	34,097	68,239	-34,142	-50·03
		C.	393	2,186	-1,793	-82·02
133	Sellers of milk, butter, ghee, poultry, eggs, etc. ...	S.	2,291	3,581	-1,290	-36·02
		C.	783	954	-171	-17·9
134	Sellers of sweetmeats, sugar, gur, and molasses ..	S.	3,967	4,141	-174	-4·2
		C.	310	404	-94	-23·2
135	Cardamom, betel-leaf, vegetable, fruit and areca nut sellers.	S.	5,255	7,292	-2,037	-27·9
		C.	1,155	1,203	-48	-4·0
136	Grain and pulse dealers ...	S.	34,967	11,221	+23,746	+211·6
		C.	2,459	1,197	+1,262	+105·4
138	Dealers in sheep, goats and pigs ...	S.	2,224	1,949	+276	+14·2
		C.	271	221	+50	+22·6
139	Dealers in hay, grass and fodder ...	S.	6,139	4,725	+1,414	+29·9
		C.	616	885	-239	-27·0
140	Order 34.—Trade in clothing and toilet articles ...	S.	2,413	4,108	-1,695	-41·3
		C.	944	1,031	-87	-8·4
	Order 35.—Trade in furniture ...	S.	243	604	-361	-59·7
		C.	141	109	+32	+29·4
143	Order 36.—Trade in building materials...	S.	174	435	-261	-60·0
		C.	9	200	-191	-95·5

SUBSIDIARY TABLE VII.—(Contd.)

Variation in selected occupations, 1911 to 1921, in State and City.

Group No.	Occupation.	Locality S=State C=City.	POPULATION SUPPORTED IN		VARIATION.	
			1921	1911	Actual.	Percentage
					1911—1921	1911—1921
1	2	3	4	5	6	7
147	Order 37.—Trade in means of transport ...	S.	4,274	2,841	+1,430	+50.3
		C.	421	303	+118	+38.9
	Order 38.—Trade in fuel ...	S.	7,040	11,620	-4,580	-39.4
		C.	1,031	1,413	-382	-27.0
	Order 39.—Trade in articles of luxury and those pertaining to letters and the arts and sciences.	S.	3,857	4,307	-450	-1.4
		C.	1,410	1,101	+309	+28.07
149	Dealers in common bangles, beads, necklaces, fans, small articles, toys, hunting and fishing tackles, flowers etc.	S.	2,422	3,090	-668	-21.6
		C.	154	219	-65	-27.6
	Order 40.—Trade of other sorts ...	S.	12,433	16,992	-4,559	-26.8
		C.	1,721	946	+775	+81.9
152	General store-keepers and shop-keepers otherwise unspecified.	S.	12,310	16,073	-3,763	-23.1
		C.	1,710	885	+825	+93.2
	Sub-class VI.—Public Force ...	S.	40,450	50,555	-10,105	-20.0
		C.	7,730	10,446	-2,713	-25.9
	Order 41.—Army ...	S.	23,326	27,897	-4,571	-16.3
		C.	7,024	9,333	-2,309	-24.7
155	Army (Imperial) ...	S.	704	563	+141	+25.04
		C.	63	35	+28	+80.0
156 & 156a	Army (Indian States including Imperial Service Troops)	S.	22,622	27,334	-4,712	-17.2
		C.	6,961	9,298	-2,337	-25.1
	Order 42.—Navy ..	S.	7	...	+7	...
		C.	...	...	...	...
	Order 44.—Police .	S.	17,117	22,658	-5,541	-24.5
		C.	709	1,113	-404	-36.3
159a	Police (Indian State) ...	S.	1,935	2,399	-464	-19.3
		C.	623	1,054	-431	-40.9
160	Village watchmen ...	S.	14,900	19,624	-4,724	-24.1
		C.	73	...	+73	...
	Sub-class VII.—Public Administration ...	S.	48,575	55,027	-6,452	-11.7
		C.	20,470	18,286	+2,184	+11.9
	Order 45.—Public Administration ..	S.	48,575	55,027	-6,452	-11.7
		C.	20,470	18,286	+2,184	+11.9
162b	Darbar officials and menials ...	S.	36,374	32,950	+3,424	+10.4
		C.	20,311	17,331	+2,980	+17.1
163	Municipal and other local (not village) service ...	S.	101	502	-401	-79.9
		C.	99	484	-385	-79.5
164	Village officials and servants other than watchmen ..	S.	11,575	21,361	-9,786	-45.8
		C.	29	320	-291	-90.9
	Sub-class VIII.—Professions and liberal arts.	S.	1,09,087	1,08,665	+422	+4
		C.	11,010	11,013	-903	-7.6
	Order 46.—Religion ...	S.	89,371	85,553	+3,818	+4.5
		C.	6,023	6,318	-295	-4.6
165	Priests, ministers, etc. ...	S.	39,063	32,045	+7,018	+21.9
		C.	4,130	3,777	+353	+9.3
166	Religious mendicants, inmates of monasteries, etc. ..	S.	48,811	50,441	-1,630	-3.1
		C.	1,626	1,832	-206	-11.2

SUBSIDIARY TABLE VIII.

Occupation of selected castes in Jaipur State.

Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males	Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males.
1	2	3	1	2	3
Ahir	1,000	64	Raisers of live-stock, milkmen and herdsmen	9	39
Income from rent of land (agricultural) ...	20	7	Artisans and other workmen on industries...	69	1,174
Cultivators of all kinds	864	63	Transport owners, managers, ships' officers, etc.	2	...
Field labourers, wood cutters, etc. ...	51	228	Transport labourers, boatmen, carters, palki bearers, etc.	7	2
Others	65	51	Trade	20	5
Balai	1,000	78	Public force (others)	4	2
Income from rent of land (agricultural) ...	20	2,575	Public administration (others) ...	13	2
Cultivators of all kinds	323	74	Religious professions and liberal arts ...	1	8
Agents and managers of landed estates, forest officers and their clerks, rent collectors, etc.	32	51	Lawyers, doctors and teachers ...	4	4
Field labourers, wood cutters, etc. ...	142	30	Professions and liberal arts (others) ...	1	5
Raisers of live stock, milkmen and herdsmen	21	89	Persons living on their income ...	7	14
Labourers (exploitation of minerals) ...	6	76	Domestic service	33	33
Artisans and other workmen on industries...	37	9	Contractors, clerks, cashiers, etc., otherwise unspecified	3	18
Transport labourers, boatmen, carters, palki bearers, etc.	9	4	Others	222.7	42
Public administration (others) ...	4	1,000	Certain trading castes (Mahajans.)	1,000	24
Professions and liberal arts (others) ...	1	17	Income from rent of land (agricultural) ...	3	17
Domestic service	26	17	Cultivators of all kinds	71.8	29
Others	374	72	Agents and managers of landed estates, forest officers and their clerks, rent collectors, etc.	42	1
Bambhi	1,000	...	Field labourers, wood cutters, etc. ...	5	120
Cultivators of all kinds	438	...	Owners, managers, clerks, etc. ...	2	117
Field labourers and wood cutters, etc. ...	125	...	Artisans and other workmen on industries	137	836
Raisers of live-stock, milkmen and herdsmen	...	...	Owners, managers, ships' officers, etc., (transport).	1	2
Artisans and other workmen on industries ...	62	...	Transport labourers, boatmen, carters, palki-bearers, etc.	2	7
Others	375	...	Trade	2	22
Bhangi	1,000	88	Public administration (others) ...	24	7
Cultivators of all kinds	3	52	Lawyers, doctors, and teachers ...	3	2
Artisans and other workmen on industries ...	6	23	Professions and liberal arts (others) ...	2	...
Others	991	88	Persons living on their income ...	6	64
Brahman	1,000	56	Domestic service	15	25
Income from rent of land (agricultural) ...	40	19	Contractors, clerks, cashiers, etc., otherwise unspecified.	8	...
Cultivators of all kinds	522	62	Others	687	7
Agents and managers of landed estates, forest officers and their clerks, rent collectors, etc.	2	8			
Field labourers, wood cutters, etc. ...	43	234			

SUBSIDIARY TABLE VIII.—(Contd.)

Occupation of selected castes in Jaipur State.

Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males	Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males.
1	2	3	1	2	3
Chamar	1,000	84	Jat	1,000	72
Income from rent of land (agricultural) ...	1	22	Cultivators of all kinds	2	100
Cultivators of all kinds	516.6	79	Field labourers, wood cutters, etc.	26	216
Agents and managers of landed estates, forest officers and their clerks, rent collectors, etc.	2	62	Raisers of live-stock, milkmen and herdsmen	19.4	36
Field labourers, wood-cutters, etc. ...	205	133	Artisans and other workmen on industries...	4	1,015
Raisers of live-stock, milkmen and herdsmen	12	39	Transport labourers, boatmen, carters, paliki-bearers, etc.	3	2
Labourers (exploitation of minerals) ..	3	67	Public Force (others)	4	1
Owners, managers, clerks, etc. ...	1	50	Public administration (others)	1	1
Artisans and other workmen on industries ...	49	75	Domestic service	3	49
Labourers, boatmen, carters, paliki-bearers, etc., (Transport).	3	10	Others	913	71
Trade	1	65	Kachhi	1,000	103
Public administration (others)	4	..	Field labourers, wood-cutters, etc. ...	92	392
Domestic service	2	49	Others	908	91
Contractors, clerks, cashiers, etc., otherwise unspecified.	1	43	Kalnai	1,000	56
Others	173	66	Cultivators of all kinds	133	72
Christian	1,000	39	Field labourers, wood-cutters, etc. ...	38	253
Owners, managers, ships officers, etc., (Transport).	481	9	Trade	36	20
Public force (others) ... ..	..	..	Others	793	52
Others	516	90	Kayastha	1,000	7
Dhobi	1,000	80	Cultivators of all kinds	26	20
Cultivators of all kinds	148	63	Others	974	6
Field labourers, wood-cutters, etc ...	34	193	Khati	1,000	49
Others	818	81	Cultivators of all kinds	31	510
Gujar	1,000	73	Field labourers, wood-cutters, etc. ...	53	860
Cultivators of all kinds	11	24	Raisers of live-stock, milkmen and herdsmen	8	45
Field labourers, wood cutters, etc. ...	61	188	Artisans and other workmen on industries.	83	259
Raisers of live-stock, milkmen and herdsmen	1	28	Others	825	31
Artisans and other workmen on industries...	3	714	Khatik	1,000	74
Labourers, boatmen, carters, paliki-bearers, etc., (Transport).	8	2	Cultivators of all kinds	108	78
Trade	1	49	Field labourers, wood cutters, etc. ...	136	195
Public force (others)	4	1	Raisers of livestock, milkmen and herdsmen	68	30
Public administration (others)...	4	4	Labourers (exploitation of minerals) ...	18	74
Domestic service	9	60	Artisans and other workmen on industries	135	124
Others	898	71	Trade	90	26
			Others	415	62

SUBSIDIARY TABLE VIII.—(Contd.)

Occupation of selected castes in Jaipur State.

Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males.	Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males.
1	2	3	1	2	3
Koli	1,000	81	Domestic service	22	81
Cultivators of all kinds	9	212	Others	850	73
Field labourers, wood cutters, etc. ...	50	193	Raigar	1,000	79
Artisans and their workmen on industries ...	17	143	Cultivators of all kinds	202	76
Transport labourers, boatmen, carters, paliki bearers, etc. ...	4	10	Field labourers, wood-cutters, etc. ...	206	162
Others	920	76	Labourers	7	78
Kumhar	1,000	72	Artisans and other workmen	19	115
Cultivators of all kinds	348	77	Others	566	53
Field labourers, wood-cutters, etc. ...	63	275	Rajput	1,000	12
Raisers of live-stock, milkmen and herdsmen	13	54	Income from rent of land	1	83
Labourers (exploitation of minerals) ...	10	18	Cultivators of all kinds	7	38
Artisans and other workmen on industries ..	45	36	Agents and managers of landed estates, forest officers and their clerks, rent collectors, etc. ...	12	4
Transport labourers, boatmen, carters, paliki bearers, etc. ...	9	17	Field labourers, wood-cutters, etc. ...	8	69
Trade	2	42	Raisers of live-stock, milkmen and herdsmen	11	4
Domestic service	7	147	Artisans and their workmen on industries...	33	478
Contractors, clerks, cashiers, etc, otherwise unspecified.	1	83	Transport labourers, boatmen, carters, paliki bearers, etc. ...	11	1
Others	502	65	Trade	4	22
Lodha	1,000	62	Public Force (others)	1	2
Field labourers, wood-cutters, etc. ...	106	226	Public Administration (others) ...	16	4
Others	894	53	Professions and liberal arts (others) ...	1	47
Lohar	1,000	54	Persons living on their income	2	29
Cultivators of all kinds	132	118	Domestic services	77	7
Field labourers, wood-cutters, etc. ...	47	431	Others	816	8
Artisans and other workmen on industries...	71	227	Rangrez	1,000	71
Others	750	34	Cultivators of all kinds	14	105
Mali	1,000	77	Others	986	71
Cultivators of all kinds	9	116	Rebari	1,000	57
Field labourers, wood cutters, etc. ...	89	163	Cultivators of all kinds	329	95
Raisers of live-stock, milkmen and herdsmen	14	37	Field labourers, wood-cutters, etc. ...	59	235
Labourers, (exploitation of minerals) ...	1	41	Raisers of live-stock, milkmen and herdsmen	33	48
Artisans and other workmen on industries,	8	26	Artisans and other workmen on industries,	87	5,600
Trade	2	29	Transport labourers, boatmen, paliki bearers, etc. ...	162	10
Public force (others)	1	...	Trade	1	...
Public administration (others)...	4	...	Others	329	19

SUBSIDIARY TABLE VIII—(Concl'd.)

Occupation of selected castes in Jaipur State.

Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males	Caste and occupation.	No. per 1,000 workers engaged on each occupation.	No. of female workers per 100 males.
1	2	3	1	2	3
Sheikh	1,000	38	Religious	2	14
Income from rent of agricultural land ...	6	16	Lawyers, doctors and teachers ...	5	2
Cultivators of all kinds	117	39	Professions and liberal arts (others) ...	29	73
Agents and managers of landed estates, forest officers and their clerks, rent collectors, etc.	10	53	Persons living on their income ...	5	7
Field labourers, wood-cutters, etc. ...	19	73	Domestic service	66	17
Raisers of live-stock, milkmen and herdsmen	9	19	Contractors, clerks, cashiers, etc., otherwise unspecified.	1	...
Labourers (exploitation of minerals) ...	3	...	Others	145	39
Artisans and other workmen on industries ...	324	88	Toli	1,000	66
Owners, managers, ships, officers, etc., (Transport).	3	...	Cultivators of all kinds	183	119
Transport labourers, boatmen, carters, palikibearers, etc.	38	2	Field labourers, wood-cutters, etc. ...	61	181
Trade	88	16	Raisers of live-stock, milkmen and herdsmen.	5	28
Public force (others)	51	07	Artisans and other workmen on industries,	32	145
Public administration (others) ...	79	3	Trade	6	19
			Others	713	51

APPENDIX I.

Subsidiary Enquiries.

Note 1.

Caste, Age of marriage.

No particular changes and development of castes are to be noted practically no changes in the castes are likely to be effected, as long as old and time honoured watertight arrangements to separate one caste from the other exist.

Education has, however, had some influence on the minds of people and it has more or less permeated to all the grades of society. The difficulty of obtaining livelihood and the increased prices of food grains, have actually opened the eyes of both men and women. So there is a desire in every body's mind that the boys should not be married at an early age, but the age of marriage should be raised till such time that the boy may be able to do something or may be capable of learning something, and thus if possible he may be independent of the resources of his parents to keep up his wife and the creatures he has brought into existence.

Rajputs have already a Society to control and regulate marriages. The Walter-krit Rajput Hitkarini Sabha at Ajmer, and its branches all over the States of Rajputana have been doing very useful work in that way.

Gour Brahmans have a Central Sabha which meets at Jaipur in the temple of Chaturbhujee to discuss all matters relating to reforms in the castes.

Vaishyas (Agarwals and Khandelwals) have similar institutions.

Kayasthas have had their Sabha even before other castes became alive to the desirability of combining to discuss matters relating to such reforms.

Jains have not also lagged behind in this respect and they are doing very useful work.

The lower castes have no Societies with similar objects.

But it can be safely asserted that all castes have become sensible of the advantages of not marrying boys at an early age.

Amongst the high castes boys are married generally between the ages of 14 and 20, and girls between nine and twelve.

The low castes, however, yet retain the practice of marrying at an early age. The widows amongst them remarry and husband and wife, of all ages when fit to work, earn their livelihood, and as such they are not placed in circumstances which may induce them to make any changes in the age of marriage on these considerations.

Note 2.

Nau Muslims and Hindu Customs amongst them.

There are a number of Mahomedan castes in Rajputana who are Nau Muslims that is they are Hindu converts. They are very numerous. They still adhere to old Hindu usages and observances in various affairs of their life.

These observances are common to all of them. They are briefly noted below:—

When the foundation of a building is laid before the commencement of the structure, the worship of Bhumiya-jee is performed, and sugar is burnt on fire and cotton saturated with oil is placed there.

When the structure is completed the Hindu practice of feeding the poor and friends before occupying it called "Nagal" is done.

When a male child is born in the house the bellmetal plate is struck, in order to announce the birth and proclaim the time of the birth of a child, and the horoscope of the newly born babe is cast.

When the child becomes adult the Musalmani ceremony (circumcision) is performed and before doing it they worship Binayak (Ganesh).

On the occasion of marriages the first thing done is the worship of the Binayak.

The Hindu ceremony of wearing the Kangana (Moli a coloured thread) and anointing the bodies of the bride and bridegroom, with oil are performed. And the palms of their hands are dyed with (mahdi) Indian myrtle.

The bridegroom keeps an iron stick in his hand, a practice most common amongst Hindus on such occasions. It is very likely used to ward off evil influence.

The bringing of earthen pots from the Potter's House and the worship of the Chak (potter's wheel) are done before the marriage by the women with the usual ceremony.

At the house of the bride where the marriage is performed they erect the Hindu Thambh or Manda.

The Sehra forms the necessary ornament of the head dress on the wedding occasion, and when the bridegroom leaves his house for marriage he sucks mother's milk (Boba Pilana) and the lamp: black is rubbed into the eyes.

The ceremony of Samala or the reception of the wedding party is also observed.

Amongst some Mahomedans the practice of Toran, on wedding occasions, is also adhered to still.

The Hindu wedding songs known as Todarmul, Kaman and Badhawa are invariably sung amongst Mahomedans also.

The Jua or gambling on wedding occasions forms a necessary item.

Arta (waving of the lamp),

Badhar (final wedding feast),

Pahraoni (giving dress to the wedding party) and

Samdola (feeding the females of the bridegroom's party) are also observed.

The Nau Muslims make use of pattals (Plates made of leaves) when feeding their guests at dinners.

After death Teja or Tiya is performed and many people during their life time perform the Jivat Mocha, when the funeral feast is given, which should have naturally been given after death.

They also observe the Hindu holidays of Teej and Gangor, and worship Hindu deities.

For maladies and diseases, they worship the Chauraha or the place where the two streets cross.

Trees are also adored by them.

They also stick to the Hindu dress, and women use Ghagra, Loogari and Males wear Dhoti, Angarkha and Pagris. Like Hindus they wear bracelets and anklets.

Note 3.

Trade and Trade Routes in the Jaipur State.

Principal trade routes, towards or from the Railway Centres are shown on the map.

The articles carried by them are :—

- (1) Barley, wheat, maize, rice, Bajara, Jawar, Guar, gram, moong, Chaula, Mutter, Mot, Arhar, Urd, Masur, Til (oil seeds), Sarson, Poppy-Jira, Ghee, cotton, and tobacco.

Building stones and clay and mica-leather and wool.

Coarse cloth both stamped and unstamped.

These routes serve the purpose of carrying articles both for internal distribution as well as for external export to the adjoining Native States and British districts.

From the Eastern districts which are really the most fertile tracts, a large amount of food crops, Ghee, Jira and Rezi are carried to the neighbouring places as well as to distant marts.

They are first taken to Delhi and Agra before being exported to other places. Hindaun also supplies red sand-stone and roofing slabs. A direct trade route runs from Hindaun to Karauli. Hindaun is the principal mart for cotton, grain, oil seeds and opium which grow in this district and the road mentioned above is an important trade route.

For internal distribution roads run—

From Hindaun to Walghat.

„ Walghat to Ghonsla.

„ Mauha to Mandawar.

Bullock carts carry the articles of trade on the above routes.

From the district of Gangapur, food grains including largely wheat and rice, cotton and tobacco are exported. Betel-leaves are supplied from Moran to Delhi and Jaipur. Food grains are taken to Sri Madhopur.

Two chief trade routes run from Gangapur to Mandawari and Bamanwas. Nagda-Muttra Railway touches Hindaun and Gangapur the two chief centres of grain production, and the surplus produce is transported by them to distant mart.

Narayanpur a small station on the Nagda and Muttra line is chiefly used for carrying a kind of mineral clay of a yellow colour.

Bichdan on the Nagda-Muttra line is the place whence Jira and Cotton are carried. A route runs from this place to Haroti and Bonli, where the bullock carts are employed in transporting goods.

Sawai Madhopur.—This Nizamat is also noted for the production of food crops. It supplies besides some kinds of stones, fire-wood and charcoal both to Jaipur and out-stations.

A trade route runs from this place to Gangapur and Khandar. Khandar is the only place where Khas (scented grass) used for distilling a scent and Tatties is produced.

Rawanja exports a kind of clay called Khariya. Chauth Barwara, a station on the Sawai Madhopur line supplies yellow and red stones from Bhagwantgarh to other places.

Morinda a kind of Kankar is obtained from Barwara.

Newai.—This is the station used for distributing all the Tonk produce including felts. The chief produce of the place is Jira, Cotton, and Ghee which are carried outside.

Trade route from this place runs to Malpura, Toda-Raising and Bonli.

Chaksu.—The chief produce of the place are Jira and Cotton besides food grains.

Chomu-Samod.—Besides food grains supplied to Shaikhawati, it exports Rezi and Khes (cotton wrappers).

Reengus.—Is a great distributing centre for food grains and Ghee from which place they are carried to Sri Madhopur, Dabla and Maonda for internal consumption in Shaikhawati.

Sali-Sakhun station is used for carrying fire-wood chiefly to Ajmere.

Naraina.—From this station the Malpura produce, food grains etc., is exported. There is a place near it called Ponwala where Mica is quarried and is carried to Nasirabad by rail.

To Kekri is carried the Malpura produce by a trade route from Naraina to Malpura and Kekri and Hanmara.

Sambhar.—The most important centre for the supply of salt to most places in India.

Dausa—is a station which distributes besides food grains a large quantity of stones, roofing and flagging slabs, Jhiri stone steatite for statuary. Trade routes run from this place to Gungapur and Hindaun.

Bhankari carries roofing slabs to all places. Bandikui is the great junction whence food grains, cloth, ghee and other articles of consumption are distributed both within and without.

Route from this place runs to Sikarai and to Todabhim. Mandawar is a great mart for food grains and Jira. Routes from this place go to Bawal and Kot-Kasim.

Note 4.

Conditions of Rural Trade.

1. Melas in Jaipur.

Melas in Jaipur are generally held on religious festivals when no particular trade business is carried on.

Villagers who came from neighbouring villages purchase their requirements, which usually consist of agricultural implements, small lamps made of tin, and some kinds of printed and stamped coarse cloth for making skirts for their females.

The sellers are always the shop-keepers of the City who are well known to them. No new shops or bazars are started for the occasion.

Rude clay figures are mostly sold on these Melas, and purchases of annual stocks of supplies are never made on these occasions.

Two big Melas are held in the State.

Namely ... { 1. Silkan at Chaksoo.
 2. Mahabir at Hindaun.

Silkan Mela —This Mela takes place between Chaksoo and Shodaspura in the month of March on Chait Badi 8th, there is a famous shrine of Mata-jeo or the goddess of small pox. It lasts only a few hours in the early part of the day. Shops are opened there to supply articles of food such as *pooris* and sweets, haberdashery and cloths for rural requirements. It is said the sweet-meat sellers and Halwais selling *pooris* have a very brisk trade.

Mahabir Mela —is held near Hindaun in honour of the Mahabir, the Jain God, whose temple at the place is said to be very old. It is held yearly in April, and is largely attended by Gujars and Minas and Jains. Gujars and Minas who assemble from all adjoining places form the largest number.

The gathering exceeds sixty thousand in number. Shops of all kinds come from distant places. But Bamboo sticks, Karauli red sand-stone cups and vessels (bowls with flat, bottom) coarse cloth, umbrellas, and eatables are largely sold.

*List of Fairs or Melas held in Jaipur State.**Jaipur City.*

Gangor	... March	... Chaitra Sudi 3rd & 4th.
Ramnomi	... April	... „ „ 9th.
Chaturdasi	... May	... Baisakh „ 14 th
Asari Dasehra	... June	... Asarh „ 2nd.
Barhlanomi	... July	... Asarh „ Dasmi.
Nagpanchmi	... July	... Sawan Badi Panchmi.
Tij	... July	... „ Sudi Tij & Chowth.
Ganesh Chowth	... August	... Bhadra „ Chowth.
Taziya	... August	... „ „ Baras.
Jhaljhungi Ekadasi	... September...	... „ „ Ekadasi.
Amer Mela	... September...	... Asoj „ Chhitha.
Bijay dasmi	... September...	... „ „ Dasmi.
Bhanusaptmi	... January	... Magh „ Saptami.
Sitla Ashtami	... March	... Chaitra „ Ashtami.

Jaipur State.

Sri Ganeshji	... September...	Bhadra Sudi Chowth, Sawai Madhopur.
Mahabirji	... April	... Chaitra „ Poonoo Hindaun.
Sunderdasji	... September..	Gadrana near Maonda.
Silka Mataji	... March	... Chaitra Badi Ashtami.
Jin Mataji	... April	... Chaitra near Palsana.
Sri Kalyanji	... May	... Baisakh—Gangapur.
Kalagora Bhairava	... May	... Baisakh Sawai Madhopur.
Choth Mataji	... Jan.	... Magh Barwara.
Chamatkarji	... April	... Chaitra.
Ramdeoji	... October	... Asoj Sudi Dasmi Surajgarh.
Gusaijika	... October	... „ „ Doj „
Debijika	... August	... Bhadoapada, Baswa.
Tulsidasji	... Bonli	...

Tij	... July	... Sawan Tij Nizamat Torawati.
Gangor	... March	... Chaitra Tij " "
Narsinghjika	... March	... Dausa.
Mansa Devi	... November...	Mangsir Sudi Doj Jhunjnoo.
Ramdeoji	... September...	Bhadrapad Sudi Nomi Nawalgarh.
Langra Mataji	... September...	" " " Lalsoth.
Mansamataji	} ...	... Tehsil Chaksoo.
Balaji		
Bhairawji		
Chowth Mata,	} ...	... Todaraising Tehsil.
Gokaran Mahadeo		

Hats are held in the following places.

1. Jaipur City.
2. Chaksoo.
3. Lalsot.
4. Baswa.
5. Bonli.
6. Sikrai.
7. Walghat.
8. Kot Kasim.
9. Jhunjhunu.

A statement is appended showing the number of shops of all kinds in them.

Commodities sold at these Hats are :—

1. Cloth :—Mul, broad cloth, Nainsukh and Rezi (coarse cloth.) Cloth is mostly foreign, of this comparatively little is sold, the villagers go for Rezi or coarse cloth.

2. Kirana Rice, Gur, Sugar (Khand).

3. *Manihari*.—Vessels and ornaments in base metal, and cotton, iron implements, Pedler's articles, such as, sewing needles, imitation beads and pearls for making necklaces, mirrors, toys, spangles (tikis), small tin boxes, canes, umbrellas, cigarettes and Biris, wooden Hookkas, Chilams and shoes and kerosine.

APPENDIX A.—Jaipur State.

Number of Shops held at the Hat.

No.	Name of Tehsil.	Name of Hats.	Interval at which held.	Grain dealers.	Food stuff sellers.	Cloth venders.	Metal article sellers.	Iron manufacture.	And so on, etc.
1	2	3	4	5	6	7	8	9	10
1	Kotkasim	...	Weekly	10 shops ...	2 shops	2 shops	...	...	27 shops.
2	Bonli	...	"	No mention...	of number of	Shops	...	...	...
	"	Malpura	"						
	"	Pipalda	"						
	"	Khirmi	"						
3	Baswa	...	"	6 shops ...	25 shops	20 shops	15 shops	5 shops	...
4	Walghat	...	"	46 " ...	4 "	4 "	25 "	10 "	9 shops
5	Jhunjhunu	...	"	23 " ...	91 "	23 "	4 "	5 "	32 "
6	Chaksoo	...	Daily	3 " ...	60 "	10 "	1 "	5 "	9 "
7	Sikarai	...	Alternate day	20 " ...	2 "	8 "	1 "	...	15 "
8	Lalsot	...	Weekly	29 " ...	63 "	20 "	2 "	13 "	10 "
9	Jaipur	...	"	Saturday Sunday.	about 200 " 200	Shops Shops	of different varieties. of only coarse cloths.		

No new commodities have lately appeared excepting Cigarettes of which the cheapest brand command a large sale. It has been observed that these Cigarettes have driven out the Hookas for the most part amongst all classes of people.

The usual rate of profit on the value of different articles sold is one pice per rupee.

Large shop-keepers send out small stocks on Hat days to neighbouring markets for sale.

Barter has greatly disappeared excepting for the purchase of vegetables in certain places.

The usual practice is that the village Baniya advances money to the cultivator for all his requirements and the crop when it is harvested goes to him.

On a tin of kerosine oil sold by bottle, the seller generally gets four annas.

Pure and unadulterated milk always fetches a much higher price than watered milk or milk from which butter has been extracted.

Note 5.

Jaipur State.—Report on enquiry into the economic condition and movement of labour.

The economic condition and movement of labour.—The employment of labour is either—

(a) *Permanent.*—Industrial employment of this character does not exist here. There are no large Cotton Mills, Woollen Mills, Leather Factories and other such established concerns which regularly employ hands on a permanent list.

(b) *Seasonal.*—Labour of this nature does exist in Jaipur. There are two Cotton Presses in the State, one at the Capital and other at Mandawar a Railway Station on the Bandikui Agra Fort (metre-gauge) Section of the B. B. C. I. Railway, with Ginning Factories attached to them.

(c) *Periodical.*—Labour on Engineering works, such as roads and Bunds (Irrigation Works) is of a periodical character. Since it has been stated above that there exist industries in the Jaipur State, which are of a Seasonal Character, for instance Cotton Presses and Ginning Factories, any remarks noted below, should be deemed relating specially to seasonal labour.

I.—With regard to (a) as there are no permanent factories it may be safely remarked that no industrial population of the kind has arisen here.

II.—With regard to seasonal and periodical labour, it has been universally admitted that the labouring population is never idle, they have always to do something or other to earn their daily bread.

The enquiries made at the Jaipur State Cotton Press show that the employment of labour there is of a seasonal character. The Cotton Press work only for the time, when cotton has been collected for pressing. The Ginning Factory works from December to June every year.

The majority of the labourers who come to work are always the same, during the period of work in the Cotton Pressing Season. But if there are some who have not been somehow able to join their friends at the Press, new ones are brought in, to take their place to complete the number required for the occasion.

The labourers are generally Hindus, and belong to the caste of Dhankas, Balais and Nayaks. Very few from amongst the high castes, come to work with them. It is sheer poverty and helpless condition that drive a high-caste labourer to work at the Cotton Press. When the work at the Cotton Press is closed, the labourers earn their livelihood by other means of employment, such as cutting and selling grass, hand weaving and horse grooming.

The age of the workers is always between 16 and 40. But they generally go on working to a very advanced age until they are quite worn out, enfeebled and incapacitated to do physical labour any longer.

Most of the labourers come from adjoining villages, they have no homes in the press or near it. After a day's work they return to their homes in the evening. Temporary sheds are sometimes erected, for those few, who come from a distant village.

Women also accompany their partners to work, but experience has unmistakably confirmed the conviction, that being members of the fair or weaker sex, they cannot do the same amount of heavy work which males can do.

These labourers have no periods of unemployment. A town or a City always affords a variety of employment to unskilled labourers. They are, therefore, never without work. It is not necessary that their earnings are uniformly the same every day.

They are not so well off, that they could sit idle even for a day. They must work to earn their daily bread.

The various means of employment which keep them busy and never without work, have already been cited above.

Intervals of unemployment, if any, are always due to unexpected, forced or abnormal circumstances, disease in the family or the person himself being sick, or very frequently, festivities and celebrations in the family. It is only unavoidable incidents and conditions that keep these labourers from work.

The labourers alluded to above have very rarely—

(a) Their own holdings which would necessitate their stay at home to look after them ;

or (b) Rest at home for some period, because they always live from hand to mouth generally, and they, therefore, cannot afford to stay at home for rest.

or (c) Sufficient wherewith to enable them to have a few days' rest and maintain themselves without doing any labour to bring them food. Instances of persons using their savings simply to have rest at home or to recruit their health are very rare. When unavoidable circumstances do not permit their leaving homes for work, they must have their daily meals, and for that, they have to borrow money or provision from the local Baniya ;

III.—The question how far is movement of labour spontaneous or organised, applies for the most part to those towns where mills and other factories exist. Jaipur practically possesses no such industry which necessitates the maintenance of a regular fixed number of workers on the rolls. There are here workshops or workhouses if they may be so-called; where people work not very regularly, but only when they permit the employment of labour. Sometimes in these work places, it so happens that the labourers do not come at all, when they find that they can earn better wages elsewhere. In such cases employers have to wait until they find workers who come to them and agree to work at the wages given at that place.

No organization on a regular and systematic footing exists in Jaipur, which could help in the movement of labour. An examination of the circumstances affecting the movement of labour discloses the fact, that the movement of labour in the Jaipur State is more or less of a spontaneous character. Want drives the people away from their homes and they must provide themselves with subsistence by some means or other.

There is no doubt that people travel to distant places to secure livelihood. A few persons receive the news, that the employment of labour is in demand at a certain place, they go there, leaving their family and relations behind, when they either return with their savings to their homes after a time spent outside or remit money by postal orders. Their neighbours learn the news of their meeting good luck outside, then the more active and enterprising among them make up their minds to join their relations in these places, and thus, benefit themselves. It has been found that these people never resort to the centres of high civilized life, to establish permanent homes there, but go there only for temporary living. It has also been observed that people going from a certain place, very often live together in these towns or cities and if a few of them feel an inclination to return home, others also feel home-sick, and thus they return in parties, and after spending a good jolly period in the midst of their kith and kin, generally go back together to the place which brings them their means of livelihood and happiness.

Amongst the agricultural people, there are always all kinds of other industrial workers, who never remain idle, when they have not to look after their farm and standing crops. After harvesting the crops, they generally go away to outside places in parties, where they work for wages, and return to their homes before the approach of the next sowing season.

It is a well-known fact that such movement of labour is common throughout the State. The carpenters always find a good practice in the neighbouring British territory, at the chief cities of India and in the adjoining Native States in Bombay and other places, where brick houses are built, many Jaipur people work as masons in building houses, because in laying bricks one over the other, a fine ingenious skill is not wanted.

From what has been set forth above, it is manifest, that in the State of Jaipur, for the most part, the movement of labour, is more or less of a spontaneous character. No agencies or organizations exist to collect and enlist people for foreign labour.

Recruiting of Labour.—The recruiting is done by giving notice to the workers, who on the receipt of news gather at the factory to get employment. This refers to factories or workshops, which run only at fixed periods of the year. Persons who come in this manner, to work are not those, who have been sitting idle. There are very rarely such persons who have had no work for sometime.

The Contractors have never a set or group of workers attached to them or at their command. In the Cotton Press at Jaipur, it has been observed that as the press is situated on the out-skirts of a village the Contractor generally gets when wanted the same batch of workers from that village.

When these labourers are no more wanted at the Press, and the Press is closed, they earn their livelihood by private labour, such as cutting and selling grass, hewing and selling wood and sometimes weaving and horse grooming.

It should be borne in mind that the workers at the Cotton Press are of the Nayak, Balai and Dhanka castes as stated above. Only the extreme penury and distress brings the high caste people to work at this place and in this dirty manner.

In the City of Jaipur, the labourers come to work from distances, which never exceed two or three miles, while many are from the city and environs, where they have their homes. Instances are also known of workers in affluent circumstances and loving city life who had rented houses in the city, but favoured by fortune now possess their own homes also. Such instances however are extremely few and rare.

WAGES.

There are no organised industries in Jaipur where a systematic examination could be instituted to study the progress of wages. Here all over the State the work is given to workers, when the employer wants it. Skilled workman works in his own house, to produce an article, which he thinks is likely to be purchased by the Bazar shop-keeper. Since the labourer here, has been working on his own account, he fixes the price of the article to be such, as covers all his household expenses, which were incurred during the time he was employed in producing the article.

Then there are others of his fraternity who are also generally, similarly employed, they have their ware also for sale. This gives rise to a sort of competition which is always against the interest of the producer, who must sell his article in order to maintain himself at any cost. This means that all get barely subsistence and as a matter of course, the wages so earned, are almost of uniform value.

Labourers are classified usually as skilled and unskilled. Skilled labour is represented by mason, carpenter and blacksmith. Unskilled labour by agricultural labourers and common labourers who dig or carry earth and do other cooly work to assist the skilled labourer, who is always a person enjoying an equal status with the Mistry or Foreman.

The table on page 337 will illustrate the rise of wages and the rise in price of common food grains during the last decade.

Blacksmith does not appear along with others in the list. His earnings generally, excepting that of a specially clever workman, are invariably identical with those of the best mason and Mistry or the Foreman.

A glance at the statement will show that there has been a rise of wages along with the rise in prices of food grains.

The staple article of food of the masses in Jaipur is Barley.

In Shekhawati it is Bajra.

In some parts such as Sawai Madhopur, etc., the people live upon Jwar.

STATEMENT.

Year.	Mistry.	Work- man.	Boy.	Mason.	Coolie.	Wheat.	Barley.	Millet.	Lentils.	Millet.	Maize.	Grain.	Ghee.	Sisamum oil.	Sugar.	Raw Sugar.	Salt.	Boy.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Srs. Ch.	Rs. a. p.
1911	0 8 0	0 6 0	0 2 0	0 6 0	0 2 6	13 2	17 14	16 11	16 6	19 6	20 0	18 12	1 1	2 3	3 2	6 8	24 12	0 1 6
1912	0 8 0	0 6 0	0 2 0	0 5 0	0 2 6	11 7	14 6	13 2	12 5	14 5	14 13	16 8	0 14	2 0	3 4	6 10	23 14	0 1 6
1913	0 8 0	0 6 0	0 2 0	0 5 0	0 2 6	10 7	13 14	13 3	13 12	14 12	14 13	14 14	0 14	2 1	3 4	7 3	24 0	0 1 6
1914	0 8 0	0 6 0	0 2 0	0 5 0	0 2 6	9 4	12 4	11 10	10 1	12 0	12 10	10 15	1 2	2 3½	3 5½	6 9	23 13	0 1 6
1915	0 8 0	0 6 0	0 2 0	0 6 0	0 3 0	8 9	12 11	11 4	12 6	12 9	11 11	11 10	1 1	2 10	2 12	5 10	24 3	0 2 0
1916	0 9 0	0 8 0	0 3 0	0 6 0	0 3 0	9 5	12 0	12 1	11 0	14 10	14 8	11 12	0 14½	2 13	2 15½	5 7	20 0	0 2 0
1917	0 9 0	0 8 0	0 3 0	0 8 0	0 4 0	9 8	13 10	13 14	14 15	16 2	15 14	12 10	0 13½	2 11½	2 5	4 13	16 2	0 2 6
1918	0 11 0	0 10 0	0 5 0	0 8 0	0 5 0	7 9	10 9	6 15	9 9	9 3	10 1	10 1	0 12	1 10	2 7	5 14	14 0	0 2 6
1919	0 12 0	0 12 0	0 5 0	0 12 0	0 8 0	6 3	8 6	6 5	6 2	6 8	7 13	6 14	0 10½	1 2½	1 14½	3 10½	20 2	0 4 0
1920	1 0 0	0 12 0	0 5 0	0 14 0	0 8 0	6 5	8 7	7 10	6 13	9 8	8 11	7 12	0 11	1 3	1 7	3 12	15 13	0 4 0

It cannot be said in Jaipur that wages did not keep pace with rise in prices. The chief plea, which the workman puts forward when urging higher wages, is that they must have enough to subsist upon, and as such, ask the employer to cast his eyes on the prices of food grains, a real fact which to an employer seems incontrovertible and self-evident.

Wages during the last decade have doubled for workers, who are quite physically fit to work with diligence.

Old and feeble persons, however, who are rather advanced in age, and are unable to do that amount of work which their youthful fellows can do, receive less, and are generally employed on light work, which they are able to perform with ease.

Jaipur, being not a manufacturing place in the advanced sense of the term, opens fields of labour in a very limited number. The variety of both skilled and unskilled labour is not numerous. Here the earnings in other walks of life do not vary much. A skilled mason carpenter or blacksmith, a weaver or a member of similar other crafts, will earn almost the same every day.

Earnings in various crafts differ no doubt. There are exceptions and honourable exceptions too, for instance a lapidary or a best gold and silver jewellery maker, or a first class embroiderer. Their earnings are undoubtedly far in excess of the ordinary common good workers. These honourable exceptions gratify the wishes of a very few lovers of art, and as has been said above, are not much in demand, because they cannot supply cheap ware. So it may be safely said, that for the general ordinary workers, wages in Jaipur, in all the walks of life, for labourers show but very little difference.

The caste prejudices and predisposition and the fear of the society, which still influence the minds of the labourers decide in what walk of life one has to earn his bread.

A good worker not really the best worker, generally, to whatever craft he may belong, never earns more than a rupee. If one is able to earn that he thinks he has got all. The standard of living being not of a very expensive character the labourer thinks he is quite happy and respectable when he finds that he lives with his people comfortably and can feed them well. Of clothing, the climate of the country will not require much, so if food alone with a little clothing could be obtained, they are not tempted to seek further and get more.

Enquiry at the State Cotton Press at Jaipur elicited the fact that *wages paid by time or piece work* are surely economical but they are not very popular with the workers. There are only a few workers who would employ themselves in such a manner. In that case they surely earn more than they would otherwise do.

"It is alleged that in India a rise in wages increases the difficulty of obtaining labour because the Indian labourers' standard of living does not rise, when they have used up their savings, they are driven to work by sheer need."

Experience of the majority of labourers in the State does not bear testimony to this fact. There may be few labourers of this character whose daily budget allows them savings. An intimate knowledge of their life shows that they very rarely save, and the fact is that they can never save, because their earnings are just enough to give them their daily subsistence.

It is a matter of every body's knowledge that they never stock their requirements for a certain period in their homes. They go to the Bazar Baniyan every day for their "Salt and Oil".

The standard of living may be said to have risen in this sense that instead of clay lamps and vegetable oil they use the mineral oil, they dress themselves in better clothing and instead of the Hukka for smoking, they have the more refined and elegant article in the shape of Cigarettes, which are now consumed largely even by the rural labourers and rustics.

There is one other item worth being mentioned in connection with this that they do spend more now on caste-feasts. Instead of the simple fare which was formerly served to the guests, an attempt and rather a vigorous effort is made to include in the bill of fare, those articles of food which in former days, the rich and the well-to-do alone, served to the guests at dinner.

It is very rarely the labourers spend their money on the education of their children.

There are also instances, though not too numerous in which labourers use their savings, in providing themselves and their family members with ornaments of silver and gold.

In no other respects, it could be said, that they have been able to raise their status or better themselves in the estimation of others.

V.—Labour organization:—

Labour organizations of the kind, with a view to strengthen themselves *vis-a-vis* the employer do not exist, nor the people seem to require them or know of them.

VI.—Labour cannot be said to be insufficient for requirements of the place, but when labourers find that they can earn more in another place, they very often leave their native town, thus frequently giving rise to the dearth of labourers.

The poverty of the lower classes is due to the rise in the cost of living.

Enquiry shows that they live upon no articles of luxury. The only things which they most covet to eat are vegetable, oil and Gur with their meals, to sustain them in doing physically hard work, and the prices of these simple articles have now gone very high.

The hours, at the Cotton Press, the labourers have to work, always vary between eight and ten.

For the comfort of the labourers at the State Cotton Press in Jaipur, they have water taps and lanterns, of accommodation they require none, as the labourers return to their homes in the evening.

Leave and Holidays:—Holidays are allowed to all labourers. The days of these holidays are fixed and the State workshops are also kept closed on these days, and the labourers receive wages for these days.

No comparison can be instituted for examination as regards differences between labourers at a factory and ordinary labourers here, because there are no organized factories.

It is, however, wellknown to those connected with Engineering and road works, that they do not get labour when they are not prepared to pay them sufficiently.

VII.—*Comparative Efficiency.*—There is no evidence to show that particular class of workers have acquired special aptitudes or efficiency in certain kinds of labour.

Those who are engaged in doing the same work for long extended periods, do necessarily get by practice, special aptitude and dexterity in doing that peculiar work, they, therefore, are decidedly better workers in that line both as regards skill and out-put of their labour.

APPENDIX II.

Industries.

Note 1.

Cotton weaving.

Cotton weaving is carried on all over the State. Improved types of handlooms are used only in a few places.

The following shows the variety of handlooms worked by the people.

1. Ordinary handloom. This is used by all the weavers, and being of a very simple make, the weavers have not begun to use improved varieties, which require the help of a mechanic.

1. Salvation army.
2. Bombay Looms.
3. Underpit Looms.
4. Loom with fly-shuttle.
5. Loom without fly-shuttle.

The use of the Rezi or coarse cotton cloth has considerably increased. They are used for various purposes, and there has been a considerable increase in the output of the Rezi cloth, which is to some extent exported in increasing quantities to adjoining places and important ports and centres of trade. It should, however, be mentioned that its use has not become very popular in the State. The villagers as a rule, make use of Rezi for their garments and wrappers, at all times of the year. They know its value and durability in all seasons of the year. They use for making the yarn their own cotton, with which they stuffed their quilts and which has become old and gives no more warmth during winter. This they give away to the women of the house, which is spun into yarn, and then given to the village weaver for making the cloth. They have generally not yet taken to the use of imported foreign cloths of finer make, which, they know full well, would not be of great service to them in the rough and hard work they have to do in the open fields. Their turbans and Dhooties are always of the same stuff and women also employ the same cloth for making their skirts and scarfs.

These are of course dyed and printed in a variety of pattern and are thus made very fascinating and attractive.

The following will show the export of Rezi in different years during the last decade :—

Year.			Rs.	a.	p.
1912	...	...	1,93,937	0	0
1913	...	...	4,55,255	0	0
1914	...	...	4,14,556	0	0
1915	...	...	3,99,002	0	0
1916	...	...	6,31,005	0	0
1917	...	...	6,21,591	0	0
1918	...	...	6,58,649	0	0
1919	...	...	1,048,943	0	0

The reasons for the increased output are :—

1. The hand-made cloth (Rezi) is more durable than the machine made cloth of the same texture, because the milled yarn and the cloth

made with it, is subjected to a great stretch, tension and pull while being worked with machines of high power. The hand-made cloth on the other hand is produced by gentle manipulation of the hand, and thus retains the strength of the yarn intact.

The Rezi is suitable for both hot and cold weather. During the summer it is cool, while during the winter it is warm.

The thread used in Jaipur for weaving cloth is now generally milled yarn, which is largely imported from Ahmedabad and Beawar. This yarn is used for making cloth of finer texture, while for making Rezis, they use the China yarn and the locally hand made yarn.

The price of the China yarn is Re 1 per lb. in weight.

The price of hand spun thread is Re. 1 per 2 lbs.

The prices of Beawar and Ahmedabad yarns are Rs. 8 to Rs. 13 respectively per bundle of 10 lbs.

The time taken in setting up the warp is one day with the ordinary handloom.

The length of the cloth woven per day is about eight yards.

The hours of employment usually never exceed eight hours.

Women and children in cottage industry play their parts to a great advantage of the family, the women of course doing much more than the adult children.

The women are never idle in their homes. Whatever time they can spare from the household duties, they give to help their male partners in doing what constitutes the chief means of subsistence for the whole family, who live together. It is very interesting to watch how on and off they are always doing their little bit to augment the output.

The children are always kept occupied as soon as they come to an age, when they can do something. They are not permitted to waste their time, because to learn the craft they have not to go to a distant place, but have to pick up what they can in their own houses, and in the midst of their own people, who are most anxious to see that their young friends do as much as they can.

The manner and disposal of the product is very simple and easy. It should be borne in mind at the outset, that they do not know how to advertise and market their goods. These weavers only want food and other necessities of life for their living, besides the material for making the articles of their trade. They cannot sell directly to the consumer, nor have they the means, and patience to wait until they can sell their goods profitably. They employ middlemen or Dalals. These Dalals meet them at a particular place in the Bazar, where all the weavers bring their finished goods for sale. The Dalals arrange the sale in large quantities to the merchants on the spot.

The manufacturers, as we have been able to gather, never get more than what they have paid, for the yarn employed in producing the cloth and the provisions for feeding and clothing them and their dependants. They very rarely get rich on the profits accruing from their work. The middleman by arranging immediate sale of the pieces of cloth brought by them to the market, generally gets as his fee one anna per rupee.

It should also be mentioned by the way that these middlemen to keep their clients attached to them generally advance money to them when they are in need, and thus the weavers have to go to these middlemen with their cloths for sale.

The life of ordinary village looms generally covers a period of 20 to 30 years. They are very simple in their make and common wood is used in making them. The construction is not of a very complicated character, and, therefore, the village Khati on the spot is quite competent to do the necessary repair which costs but a trifle. The loom itself does not cost more than five rupees.

The improved forms of handlooms have not yet come into general use. The weavers are not sensible of the benefits to be derived from their use, and are still quite contented with their own plain and simple Beja or handloom, which practically requires no repairs and can be easily made at any place.

It cannot be denied that the standard of comfort stands the same. They cannot evade or keep themselves away from their surroundings totally unaffected. Their standard of life is decidedly risen, which is abundantly proved by the following facts:—

The use of better garments.

The giving of better feasts.

Better houses.

Use of cigarettes and watches, umbrellas and canes.

Their neighbours, the agriculturists are not so better off, because they are always in grip of the village money-lender. They have two crops and during the periods before their crops are harvested, they have to depend upon the money lender for their support, in every respect and for every want to meet their daily necessities of life. While on the other hand, the village weaver sells his produce several times during the months and has thus numerous opportunities of coming into contact with urban life, and being furnished with the necessary wherewith at all times, they can provide themselves with their requirements at will.

The village weavers are all agriculturists, besides practising their own trade. They are, therefore, doubly equipped to face the battle of life. The weavers in the towns are not inclined to take to village life, and have possibly no chance of being tempted to adopt the occupation of a tiller of the soil also, which holds out no attractions to them.

The dyes used mostly are foreign aniline dyes which are easily obtained and are ready made. For the operation of dyeing they afford every facility in getting the required shade of the colour. Vegetable dyes, on the other hand, which had enjoyed a unique reputation all along before the introduction of these foreign dyes into this country, are all now forgotten. No body cares to use them nor are they available. To prepare a special composition to secure a special shade of the colour would be a very complicated, labourious and expensive process, and therefore the attempt to use the vegetable dyes offers no temptation to the worker, to whom the use of modern alzarine dyes presents an easy and ready means of pleasing client.

No ornamental or fine cloth is made here. The cloths locally woven are generally of a coarse and thick character, which are either plain white or checks or striped and they get the required design by the use of the coloured threads that are wanted for the purpose.

The varieties of cloth manufactured by the weavers are:—

1. Plain white Rezi.
2. Plain white Dhotar or Kaimkhani.

This is of a lighter and finer texture used for various purposes.

3. Kharwa, red Rezi.
4. Dusooti, very thick in texture of several kinds.
5. Pyjama cloths for Musalman ladies.
6. Coarse Pugris.
7. Nadirshahi for making floors.
8. Dhoties.
9. Kheses (wrappers).
10. Small Rumals and Tahmats.

It may not be out of place to mention that stuffs of finer quality, such as Turbans and Dhoties are also made, but they are made entirely of foreign milled yarn

There are not many places in the State where finer cloth is woven.

Jhunjhunu in the northern part of the State is well known for its beautiful and fine white Pugris.

In Torawati fine Kheses are made.

Dausa gives us very good Kaimkhanis.

Enquiries instituted to ascertain the extent to which weavers in the cottage industry have drifted into weaving factories show that a large number of the weavers have gone to Ahmedabad, Beawar, and Indore to work in the mills.

Note 2.

Rope and string making.

The materials used in rope and string making are:—

1. Jute.
2. Munj.
3. Cotton.

1. Jute used is of two varieties:—

- (a) Putsan.
- (b) Fulsan.

(a) Putsan is largely produced in the State. The ropes made of that are generally used for stable requirements and ropes for pulling Lao (Kothi Bucket) from the well for irrigation purpose. These ropes are not made of Putsan alone, but with Putsan they mix Munj fibre also. This is an inferior variety of Putsan,

- (b) Fulsan. This is a superior variety of the jute and is employed chiefly in making balls which are used for artillery requirements. The gun powder having been placed in the barrel, these balls are placed in the barrel as plugs.

Munj or Ban.—

This is extensively grown in the villages of the State, the fibres for the most part are used in making ropes and strings which are put to numerous uses.

This fibre is used for :—

Drawing water,

Scaffolding purposes,

Packing, and

Thatching,

and finer varieties are used for various purposes, specially bedsteads and scaffolding requirements when the buildings are in course of construction.

The workers in this material are not employed solely in producing the Munj ropes and strings. They are ordinary labourers. Whenever they can spare time, and have leisure or can get no work outside, they give their time to rope making.

An ordinary rope maker earns at an average of five annas per day, working eight hours at the most daily.

The manufacture of the rope does not require the employment of some complicated machinery. A simple revolving wheel is wanted to twist the fibre, and a good deal of work is done by the hand. In villages and most of the houses in towns people, who want them, prepare their own ropes while seated in open grounds outside their homes.

Those made for sale are brought by persons directly to the dealers in the Bazars and are sold by weight.

The best Munj fibre is obtained from Begas, near Dhankia in Jaipur. The price at which the bedstead string (Ban) is sold varies from eight seers to ten seers per rupee.

Nez or rope for drawing water costs 2 annas a piece, having a length varying from eight to ten yards.

The duration or period, for which the Munj rope or string lasts, mainly depends on the use which is made of it. If the rope is not subjected to a great strain or stretch, it lasts longer than the one which is constantly being employed for a very rough use.

Cotton ropes and strings are also made for a variety of uses. The chief workers are Mahomedans. The whole manufacture is carried on in the house in which all the members of the family, who are capable of helping join, women and grown up youngsters as well.

There is always a large demand for ropes of finer make which are imported from Muttra.

Cotton ropes and strings are largely employed in stables, equipments for elephants, horses and bullocks. For bedsteads, Rathes and Bahels, they are also used, the bed forming the seat and different parts of the vehicle are tied and held fast with it.

It will be interesting to note here that the small rejected bits of cotton threads, employed in tie and dye work for tying knots, thrown away by the dyers as being useless, are purchased by rope and string makers, who manufacture with it beautiful and strong ropes and strings of diversified colours.

They are sold by weight and the rates are:—

Rope @ Rs. 1-6 per seer having a length which varies from 10 to 15 yards.

Cotton string, fine @ 1-8 per seer. Its length varies from 20 to 25 yards.

In a day they manufacture about a seer in weight and earn eight to ten annas a day.

These are exported chiefly to Jodhpur, Bikaner, Ratlam and Ahmedabad, etc.

Note 3.

Curing Hides, tanning, etc.

A lot of curing and tanning hides is done all over the State. There are no organised industries or large concerns, in which co-operation of capital and labour keeps a number of men employed to put forth an abundant output. Curing and tanning hides is, however, done in villages and towns all over the State, and is in fact a cottage industry. The tanners who are all Khatiks and Chamars, are every where found to live together in one quarter of the locality, where they form small colonies of their own trade. It is very good that such an arrangement exists from very early times from sanitary point of view, because the process of curing hides produces very offensive odours, and that, sometimes makes the whole portion of the town occupied by them, simply unpleasant and disagreeable.

The process employed in practising the industry is as follows:—

A large pit is hollowed out in the ground, big enough to receive four or five large skins. It is filled with water and the skins are then thrown into it, and allowed to stand there for four or five days. They are then treated with the sap of Akra which causes the hair on the skins to be rubbed off easily. After that a Babul bark solution is prepared, which is sprinkled over the skins, they are then again rubbed and smoothed and afterwards dipped in water kept in the pit. This process is repeated several times, until they find the skin has acquired the hue and texture required by the tanner. The skins are then exposed to the sun to be dried, and they are ready now for sale.

The skins belong to the tanners who have purchased them, and then cured them for sale in the Bazars. They do not carry on trade directly with their customers in out stations.

What is usually done, is that they bring their finished articles to Bazar or market, where cobblers and shoe-makers purchase them through middleman. The middleman is Dalal, who belongs to their own community generally. His business is to fix prices, and he charges an anna per rupee from the purchaser for every transaction.

Most of the hides are also exported to Agra and Cawnpore, and a good quantity is locally consumed for a variety of purposes.

Mochis purchase a number of these locally, and they colour them themselves for making shoes.

A large export trade is carried on in shoes, which are well known all over the neighbouring tracts for their elegant finish, softness and durability.

*Manufacture of articles of leather, such as Jamdanis,
Suit cases, belts and Kuppas.*

Many leather articles are manufactured in Jaipur, some of them are very useful, but they are all made for sale to persons who cannot afford to pay high prices for things of better make, supplied by Cawnpore and other centres of leather manufactures. Since the leather tanned locally is not so fine and good as that of Cawnpore, local leather manufacturers, Mochis and cobblers desirous to produce better things make use of the Cawnpore leather.

Generally for all local purposes and requirements, leather tanned on the spot throughout the State is used by leather workers.

Saddlery for horses and camels is abundantly made everywhere, all over the State.

Scabbards for swords are largely made at Jaipur and other army equipments and similar articles of accoutrements are also made.

Formerly a good many leather vessels (Kuppas) used to be made here. Chaksu was specially known as a place where they were made.

They are intended for stocking Ghee and oil, but the introduction of tins has entirely done away with their manufacture.

Untanned hides in large quantities are exported to Bombay.

Leather workers are never idle, as their articles are always in demand in a Rajput country.

An average worker earns about ten annas a day, women and grown up children help their parents in the industry practised in their homes.

Note 4.

Bone, Ivory, Horn and Shell work.

Bone.—Bones of some large quadrupeds lend themselves easily to manufacture.

Bones of camels and elephants are utilized for making a number of articles, for instance, buttons, handles and paper knives.

Ivory.—It is extensively used in Jaipur for various art manufactures.

The following articles are largely made :—

Figures of deities, animals, conveyances, etc.

Hair pins.

Musical Instruments.

Inlay work

Handles of swords and fire arms.

Sticks.

Antimony holders.

Powder horns.

Chess board.

Bed-stead legs.

Bangles.

All the ivory used for manufactures here is not locally obtained, but is imported from various places, such as, Nepal and Burma.

African ivory is regarded the best.

There are not a number of ivory workers here. They are from the Khati and Kumbhar castes. These artisans are very clever, their work has acquired a special repute for the excellence of make and finish.

The ivory workers, who do nothing but ivory work only and work ivory alone, are very few. They are not more than thirty. But most of the artizans are practising both the ivory and wood manufactures. They also work in metal.

Some of the ivory workers have gone to other places where they earn their living by joining in building works.

Bones of other animals are also used. Good pieces are selected which very often pass for good ivory.

Horn.—Buffalo horns are used for making combs. The workers are generally Banjaras, but better and elegant articles require the workmanship of clever Khatis. Beautiful handles for sticks and arms are made. They very often are liable to be eaten by worms, and as such, very little use is made of the horn, besides making combs.

The horn of reindeer is also used for various purposes.

The net earnings of ivory workers vary from rupee one a day to Rs. 3 a day.

Ivory and horn are mostly worked in Jaipur. At other places in the State, only at important seats of the Sardars, are kept one or two workers in ivory.

Shell.—Shell is worked for making the eyes of gods.

They are also used for making ornaments. For that purpose special shells are obtained. Necklaces for horses and bullocks are also made.

Indis (rings for supporting urns and other weights on head of females) made of Munj are decorated with strings and tassels of shells.

They are also employed in decoration of saddlery.

Artists (painters) use shells for colour plates.

Shell is also employed in inlay work.

Note 5.

Basket Making, etc.

The workers employed in the manufacture of Basket belong to the castes of Kirs and Nayaks generally, amongst Hindus. It has been observed that basket making is not confined to the Hindus exclusively, but Mahomedans also make baskets.

Baskets of various kinds and for various purposes are made, and there is a great demand for them by people in all stations of life and in all places inhabited by men.

The following are the materials of which the baskets are made :—

Palm (Khajur).

Phalsa twigs.

Beri.

Babul.

Siras.

Bamboo.

Besides these Tuli and Pharda varieties of grasses are also employed. They are very strong and elegant in appearance. Poor people use them as boxes. In most houses amongst villagers, all their valuable articles are preserved and kept in baskets of this material. They are very often ornamented and decorated with shell and cloth.

It has been remarked above that the baskets of different materials are made for various requirements. The materials employed in their manufacture are also locally produced. To make them strong for rough use, narrow strips of camel hide are woven through the interstices to secure the different parts.

They are also sometimes covered with a mixture of mud and cowdung, to make them fit for holding powdered articles.

Baskets are also employed for packing objects, and in kitchen, baskets form very useful sieves.

The basket manufactures give all the baskets they make to the Bazar dealers for sale, and very rarely sell direct to the consumers. The Baniyan purchases them at fixed rates which are always regulated by the prices of food grains. It has been ascertained that a basket maker earns about five annas a day.

Note 6.*Manufacture of Iron Implements and tools, etc.**Iron Implements and tools.*

The following implements are locally made :—Agricultural and building requirements.

For instance—Phaura, Khurpa, Kudal, Hatora Karni, Kus, Parat, etc.

Other articles are :—

Kara, Sankli, Phulkaras, Fire stoves, Nails, Hinges, Kunda, Water-urns, Tongs, Karahi, Koncha and other utensils of various kinds.

They also make in Jaipur and other places barbers' requirements. (Scissors, Razors, Knives, etc.,) and Chalni, Pinjra, Choochadan, locks, Lamps, Horse-bits, Stirrups, etc.

The local product is always more costly in many cases than the imported ones, but those who have the knowledge that the local product though costly, is more substantial and durable, always prefer to supply themselves with locally made articles. It has been admitted that the foreign made articles are better finished and more elegant, but they never last so long as the locally made product.

The raw material is always brought from foreign countries, such as, sheets of iron of various thicknesses. Their supply during the war diminished. These sheets are used for making vessels of various sizes. As the price of these articles rose on account of a diminished supply, of the material, persons did not purchase them to the same extent, as they used to do during the normal years.

For Hindu houses these articles are always locally prepared as no articles of foreign make has so long been in use in their kitchens. The only articles made of iron used in Hindu houses are Taba, Karahi, Degchi, Chimta, etc. and Kalsas and Doles for storing and bringing water. These are always of Indian make, the material employed being foreign. During the war, it has been affirmed by all the dealers that the prices being high people abstained from going for new ones, and contented themselves with their old ware, as long as it served their purpose.

Only a few people of course, at the Capital profited through the difficulty of import. The war department's demand for the supply of horse-bits and saddle and swords gave employment to a few labourers for about a year. This gave occasion to them to demand higher wages, which never went beyond a rupee a day.

The middlemen, however, were benefitted by it, because they received the contract for making them.

Mines are not at all worked. There are some mines in the Jaipur State which, if worked, would yield very precious ore. These mines were formerly worked in the old manner, but the supply of iron in large quantities, of the kind required by the local blacksmiths from foreign countries, entirely stopped the working of these mines to get the raw material locally.

There are blacksmiths all over the State who ply their art to meet the local demand.

The following places are noted in Jaipur State for iron manufactures :—

Jaipur—For all kinds of iron implements both for household purposes and arms, etc.

Sanganeer—Phaora, Khurpa, Bagbel.

Bansko—Jhur, Phaora, Kudal.

Bhandarez—Chalni, Bucket.

Singhana—Matchlock.

Jhunjhunu—Karahi and Knife.

Udaipur—Swords, Barbers' tools.

Iron foundries of very small sizes suitable for cottage industries are found in every blacksmith's shop. They cast small articles. Foundries of large size are very few in the State.

There are one or two foundries in Jaipur, where larger articles are cast. These are attached to the State Water and Gas works. There is one owned by a private individual which is also said to do good work.

Blacksmiths earn from 8 annas to one rupee a day generally. But those who do very highly skilled work sometimes get Re. 1 or Re. 1-8 a day.

Note 7.

Work in brass, copper and bell-metal.

Jaipur has been noted since long for its metal manufactures. They supply to all neighbouring marts all kinds of brass ware used for domestic requirements. The workers mostly live in certain portions of the city and towns, and carry on their trade quietly without advertising it, for they always mean to provide local needs, and for that they have always enough to do.

Jaipur has a special street known by the name of "Thatheron ka mohalla" where almost all the Thatheras or brass workers live together, in close proximity to one another. They are not exclusively confined to this part. There is a sprinkling of these all over the City. This affords them ready help and advice from their brother workers. In town also their love to live close to one another makes its appearance, showing how faithful they are to their caste traditions. This undoubtedly places them in a very advantageous position as regards their social well-being and interests of trade.

The metal workers are employed generally in making articles of—

1. Brass,
2. Copper, and
3. Bell-metal.

1. Brass :—Brass is not made in Jaipur. Before the advent of the machine-made foreign brass sheets, they used to produce the brass metal here by mixing three parts of copper and 2 parts of zinc. For many articles they employ the metal-sheets which are obtained of various thicknesses, but for casting vessels they prepare a composite metal known as Bharat, a name very probably from the Indian word Bhar, filling, as to produce this particular metal. They have to fill the mould with this metal.

For making Bharat metal they mix the following:—

Brass dust—one seer.

Jasta—one anna in weight.

Lead—one anna in weight.

Of this Bharat metal, Farshi or Kali are cast, and temple-bells, lotas, cups, degchis, cooking pots, old style pen and inkpot cases, etc., are largely manufactured here. Some of them are in great demand in other places for their excellence in composition and manufacture. Kalis, bells and lotas are extensively exported to the adjoining provinces. Certain shapes of Kalas (water vessels) and Lotas are very popular. All this work is done mostly by Thatheras.

Brass sheets are imported now in heaps. They are used for making both plain and ornamental ware.

Plain brassware mostly is made of these sheets, which are cut of the required shapes, and then hammered and parts joined, and finally polished and turned to give them a brilliant appearance.

The dust and small bits of metal, forming the residue in the process of manufacture, are materials which, with other ingredients, give us the Bharat described above.

Ornamental brass, of which the brass sheets form the chief substratum, is worked in four ways:—

1. By hammering, repousse.
2. By engraving.
3. By engraving and enamelling.
4. By piercing.

Brass manufactures in Jaipur are done on a system of division of labour. The Thatheras give the articles the shape wanted, the workmen of the Khati class, mostly, decorate it, and the Sikalgars or Polishers give the article Shakal or Sikal (polish or brilliant appearance).

It may be desirable to mention here that this ornamental brass is for the great part produced in Jaipur, where the Khatis, have all along the monopoly, so to say, in producing it.

But of late it has been observed that other castes are also making their entrance into the forbidden ground. We have now Minas, Vaishyas, Brahmans, Mahomedans and other people who earn their livelihood by working in this line.

Work in Copper.

It is practised by Thatheras. But copper is not extensively worked. Since it is regarded a holy and durable metal, most of the vessels required for sacrificial purposes are made of that metal. Pipes and big vessels for storing water are made of copper. The Mahomedans generally have their Degchis or cooking pots made of this metal, and these are plated with zinc for domestic use.

Bell metal.

Bell metal is composed of the following:—

Rang—Quarter of a seer.

Tamba—(Copper) one seer.

The Thatheras work in this metal. Its use in Jaipur is very extensive as the salvers and cups made of this metal for taking meals are mostly in demand. In all the towns and headquarters of the districts, brass, copper and bell-metal are more or less worked for local use.

Note 8.

Extraction of oils.

The number of oil presses (ghanis) of the old type in the Jaipur State are about 1,500.

Telis who form a separate caste are the workers employed in the extraction of oil. They are generally Hindus though there are Mahomedans as well, who carry on this industry, but they are comparatively very few in comparison with the Hindus.

One maund, three and half seers of Til seeds, when pressed, yield oil eighteen seers in weight, which is largely expressed for consumption in cooking.

Sarson is another seed which is prepared for cooking purposes, but the use of the Sarson oil is not so wide as that of the Til. Castor oil is also produced but in a very small quantity.

All the oil obtained from Ghanis is locally consumed. There is however an internal export and import trade within the State. To all the headquarters of the districts where there is always a large demand, oil extracted in villages is brought for sale. But it is said that no oil is exported to foreign places.

Enquiries instituted at the Capital elicited the fact that a Teli who works one Ghani in his house and keeps up a team of bullocks, earns Rs. 2 net per day working the whole day.

Note 9.

Pottery.

It is from time immemorial an industry indispensable for mankind in a civilized state, however low it may be in the scale of civilization. Vessels of pottery are made for all purposes. Cooking vessels, vessels for holding water and vessels for taking meals, and vessels for ornamental purposes are all made of this material.

It is a well-known fact that pottery is found in every body's home, whether he be a peasant or a king.

Every village has its potter who is always busy in supplying the local needs

Pottery made in Jaipur is of three kinds namely :—

1. Ordinary clay pottery.
2. Baswa (red and black).
3. Jaipur stone pottery (blue and white).

Ordinary clay pottery is made of black and yellow clay. The component parts are one part black, and 2 parts yellow.

Baswa pottery is made in two colours, red and black. The clay used in making it is obtained locally at Baswa. Baswa vessels are well-known all over the State for their elegant form and shape and durability.

Stone pottery was first introduced into Jaipur by the School of Arts:—

The materials employed in making it are:—

1. Feldspar.
2. Glass.
3. Sajji (Soda).
4. Yellow clay or Multani *Matti*.
5. Katira (a kind of gum).
6. Quartz—Obtained from Agra and Ajmer.

There is only one family at the Capital which is employed in making various articles of this stuff.

This pottery has become very popular ever since it became known, and is found in houses of royalties in Europe and the Continent and in other parts of the world. It is not produced in large quantities. Whatever this family is able to manufacture is sold.

It is used only for ornamental purposes and is considered to be porous. It has a great future if they some day are able to produce wares which could hold water like the China of other countries.

Beautiful tiles are also made, and they find a ready market. They are used for covering fronts of the fireplaces and the decoration of cabinet work. These tiles are painted with floral and religious subjects. Beautiful views and portraits are reproduced which make these tiles all the more fascinating.

At the Jaipur School of Arts they also make fire-clay-bricks which are used in making kilns and chimneys.

The potters who make ordinary clay pottery, cannot bake their ware during rains, and therefore, the manufacture of ordinary bazar clay vessels required for every day household use, it is said, is at a stand still during the wet weather.

The reason seems to be apparent. Moisture in the atmosphere prevents their receiving enough heat for being baked. They therefore, during the remaining eight months, manufacture as many as would meet the demand for the whole year.

The ordinary potters earn at an average of a rupee a day.

The family in Jaipur employed in making stone pottery enjoys, however, a more respectable income. It is believed that they earn double the income of an ordinary potter.

Note 10.*Tailoring.*

Tailoring is more or less done all over the State. The villagers do their tailoring themselves. Most people in cities and towns have a great part of their tailoring done in their own homes by women in the house, who are sometimes very clever tailors.

The machine is now found in general use, as it is both economical and labour-saving.

The machine workers who are both Mahomedans and Hindus (of the tailor caste) do a good deal of tailoring.

Master tailors earn on an average of Rs. 2 to 2-8 per day.

They keep a number of other tailors employed in their workshops. These workers get from 12 to 14 annas per day.

The master tailor also employs other persons to help him, who, get cut-out garments, for sewing in their own homes at leisure. These workers get very much less than what they should be entitled to in case they deal directly with their customers and clients. They have generally a separate principal occupation. They only supplement their income with such receipts, and under these circumstances accept any thing which they can easily get without any difficulty. Their earnings are generally a portion only of the fee, which the master tailor charges from his client for a certain piece of work. It is generally one-fourth of what he gets which he generally gives as remuneration to these persons. They are very often friends and women of the middle classes who keep Parda.

Note 11.*Button making, Embroidery, etc.*

Button making. Buttons of white home-spun yarn are made by women of the Mahomedan caste. This yarn they spin by means of the Charkhas. The process of manufacture is very simple. On the pointed end of a small piece of wood a rag is tied round, on which the threads are woven round and round, until the required stiffness and hardness is obtained.

These women are also employed in weaving Ijarband (waist bands) socks, banyans, caps, girth of the camel saddle, kasni, tassels and other small articles of this nature, which require a skill to make use of simple thread.

Allied to these may be treated the trade of Patwas who by interlacing the thread produce a number of thread ornaments such as :—

Shamshas for Togas and coats,

Braiding for dress,

Rosaries for Jains,

Rakhis, and

Bandarbars,

Embroidery of a rustic character is practised by many women of the agricultural classes such as Jats, Gujars, Minas. But they make them for their own use, and are never meant for sale. This embroidery is done with silk and pieces of mirror on coarse Rezi (coloured) and is highly admired by foreigners.

Note 12.

Woollen Fabrics.

Wool is obtained from all places in the Jaipur State, as large flocks of sheep are reared in most districts. The chief tract whence the best wool is obtained is Shekhawati, where large plots of land lie uncultivated and are used entirely for pasture.

The wool of camel is also largely employed in making fabrics and other articles of saddlery. Beautiful Bhaklas or blankets are made with cotton and camel wool yarn.

The principal woollen manufactures are:—

Blankets.

Rugs.

Carpets.

Prayer mats (Asan).

Felts of all kinds for dress and flooring purposes.

Bhaklas.

Felt Caps.

Felt water-proof and head gear (Ghooghis).

The chief district noted for felt manufacture was formerly Malpura. But now Newai takes its place. In Jaipur also they have started of late felt manufacture, where heaps of felts were made during the late war for army requirements. At Shekhawati, Hindaun and Gangapur nice Lo's are manufactured. Blankets and Bhaklas are also made there, which are highly valued for their fine workmanship and utility.

Prices vary according to the quality of the work and the material used.

Note 13.

Dyeing and Stamping cloth and Tie and dye work.

Dyeing and stamping of some kind or other is done all over the State. Rajputana is specially known for the love of colours, and surely people, both men and women, affect coloured cloth.

Dyers colour coarse and fine cloth. It is said that the fine cloth when coloured with mineral dyes shows better colours, and vegetable dyes produce better tints on coarse cloth.

Dyeing is done in two styles—

1. Plain dyeing.
2. Tie and dye work.

Plain dyeing is a simple process, while tie and dye work is a complex, lengthy and labourious operation.

In both the above mentioned styles of colouring the vegetable dyes alone are not now used. In these days since the introduction of aniline dyes, it is well-known that all the dyers make use of these dyes alone, for they very readily produce the required shades of colouring.

The cloth given to dyers is for every day use. The colours employed are mostly fugitive. The coloured cloths get dirty after a short use, and they are then washed and re-coloured to suit the taste of the persons using them.

The same cloth is dyed several times before it is worn out by constant use. Sometimes a cloth after being washed is dyed in a different colour from that with which it was formerly dyed. This enables the dyers to have plenty of work.

The materials generally used for dyeing are:—

Harda.

Nil (Indigo).

Haldi—Turmeric.

Al.

Kesoola.

Kesar.

Kasuma.

Har Singar.

Pomegranate peals.

And the aniline dyes.

The aniline dyes produce colours very instantaneously, while the vegetable pigments take a longer time in getting the required shades of dye.

The dyers are never unemployed. Women and grown up youngsters of the family join their male partners in carrying on the industry, and they are almost the whole day busy in doing something or other in connection with the work in hand.

The tie and dye work gives equally busy employment to the dyer and other members of his family. They also employ generally females of other classes to whom the dyers give ample work to be done within their own homes.

Dyeing and stamping.

This work is done both by dyers and Chhipas.

Dyed cloth is stamped with gold and silver paints. Another work which is done on a very large scale is dyeing and painting. This painting is done by means of a mop over stencil plates, so as to produce Labariya and Dhanak or wavy or straight stripes of different colours to give the cloth a rainbow effect.

Stamping of cloth is done with wood blocks which are engraved with various designs. Scarves and turbans are extensively done in this style.

Coarse cloth is dyed and stamped for various purposes. Big pieces of Rezi (Coarse cloth) are dyed and stamped to produce Chintz of all kinds. They are worked all over the State.

Pieces for scarves, skirts and other garments are prepared. This industry employs people of Chhipa caste only.

These are largely consumed by villagers. They hold big Bazar or Hats at Jaipur. On Saturday a large and brisk trade is done in this material. Villagers come from all surrounding villages and all the material brought in is sold within a few hours.

They also dye and stamp fine cloth, which is generally longcloth. People in towns, cities belonging to the middle classes use them.

Floor cloths (Jajams) are also dyed and stamped, and this floor cloth is also used for various other purposes of dress and domestic requirements.

The wages earned by these workers exclusive of the cost of cloth and dye stuffs are :—

From annas twelve to Rs. 2-7 for Rangrez.

From ten annas to twelve annas for Chhipas.

Four annas to Re. 1 per day for women, who do not belong to the caste of dyers and do the work of tying knots in their homes.

The Sanganer dyeing and stamping must also be mentioned. Sanganer cloth enjoys special repute. The workers are all Chhipas. It is said there are about eighty families of these people consisting of about 200 persons. The cloth used by them for stamping and dyeing is always Mulmul and Latha, which they get from Jaipur shop-keepers.

Women and children take part in work. Children commence work when they become fourteen or fifteen years old.

They begin work at eight in the morning and go on working till four in the afternoon. Elder people produce work of a high quality, while the younger people do minor work.

A great skill is required in stamping to produce fine work, as it necessitates very delicate and careful stamping. This takes a longer time, and the work therefore becomes expensive. In ordinary work the stamping and impressions are not regular and uniform. The stamping of a piece of cloth takes four days for which the charges are Rs. 2. The time taken in dyeing completely one piece is about three months, as the cloth after passing from the hands of Chhipa is kept in running water of the Sanganer stream, which gives it the so much admired ivorine colour.

Now much of the cloth is merely stamped, and sold without being washed in the stream. There is very little water in the stream, the current having been diverted into Khawas' Bund. This has considerably effected the industry. Most of the Sanganer Chhipas have gone away to Ahmedabad and Muttra, where they produce stamped cloth.

The Chhipas of Sanganer bring all their cloth for sale to Jaipur, where the shopkeepers purchase them for wholesale and retail business. The workers get merely the necessities of life.

Note 14.

Enamelling on gold and silver.

Enamelling is done on brass, silver, copper and gold at Jaipur.

Jaipur is noted for enamelling on gold, which is said to be peculiar to Jaipur.

The enamelling is done by engraving the metal and filling in the grooves with the fused colours.

The design for enamelling is first drawn on the metal which is coated with a white substance. It is then engraved and polished carefully.

Paste of enamel colours and water is then formed. The engraved portions are filled with colour paste which is dried by rubbing.

The article with the enamel colours is then placed on a piece of talc and put into the triangular shaped furnace which is heated. The intense heat soon melts the enamel. The enameller has to watch the heating very carefully, so that the enamelling may not be spoiled by heating either more or less.

The article is then brought out of the furnace and is subjected to a thorough polishing by means of whet-stone.

The colours are not all applied at once, one colour is applied at a time.

They are applied in the following order :—

White-hardest.

Blue.

Black.

Red.

The colours applied to copper are :—

White, red, pink and black.

The colours applied to silver :—

Green, blue, yellow and pink.

The colours applied to gold :—

All colours.

These enamel paints are obtained from the Punjab. The Cobalt blue comes from Khetri.

The workers are all Punjabi Sikhs.

They have taught this art to a few persons of the other castes also.

There are about half a dozen shops in Jaipur, and the shops in other parts of the State are also numbered and are very few.

The enamellers are at work about the whole day.

The charges are Rs. 4 to Rs. 5 per tola.

They in this manner earn about Rs. 2-8 a day.

Note 15.*Lacquer work.*

Lacquer work comprises the manufacture of a number of articles such as :—

Bedstead legs.

Toys.

Tobacco boxes.

Boxes.

Bangles or Lacquered bracelets or Choori. They are made of wood.

The woods employed for lacquering generally are :—

Boul.

Shisham.

Ardu.

Nim.

Khirni.

Jaman.

The aniline dyes are mixed with a preparation of lac, and then sticks are formed.

The article to be lacquered is given a required shape by turning on a lathe and then the turner holds the lack stick in one hand touching the article, while it is being turned on lathe.

Thus the Lac colours are made to adhere to the surface of the article by heat produced by turning the article on the lathe.

It should be remarked here that the articles manufactured in this manner are generally round. Besides these a number of animal figures and other articles are made. These wooden figures are painted with lac colours.

They are exported to all the adjoining parts of Rajputana and within Rajputana itself.

The articles mostly exported are bedstead legs, toys of all kinds, tobacco boxes and sticks.

The workers are all mostly Mahomedans, who are generally turners or of the Kharadi class. The name of the caste comes from Kharad or lathe.

The wages they earn vary from Re. 1-4-0 to Rs. 2-0-0.

The bedstead legs are always in demand. For a set of four wood bedstead legs, the colour and wood cost Rs. 2-0-0 and the labour Rs. 3-0-0.

The workers in the Cottage industry regard the price of food they and their dependents eat, as the price of their labour.

Note 16.*Stone Carving.*

Stone for building purposes and statuary is abundantly quarried Jaipur.

The following are the quarries.

Raiwala.

Bhaislana (Khetri).

Hindaun.

Bhankri (Dausa).

Raghunathgarh.

Danau.

Ranthambhor.

Of these places, Raiwala and Bhaislana quarries yield precious marble which is highly valued for building and other artistic purposes.

Jaipur has been supplying images of gods to all Hindu worshippers and other collectors of art productions. This necessitates the use of beautiful marbles obtained on the spot.

They also make here fonts and altars, inscribed memorial tablets and other church decorations, for places where Jaipur work has already made a name.

Different parts of structure for buildings are also made here both for local use as well as for other places. They are made exactly after the measurements received, and are taken to places, where under the supervision of Jaipur workmen, they are set up in their places. Sometimes big pieces like domes, arches, traceries, pillars with ornamental carved capitals, thrones for gods with Canopies (Chaury) complete, chairs and big seats (Chauki) Stools, slabs for flooring, flagging stones, etc., are worked here and taken to distant places carefully packed. The final finishing and polishing is done after erecting them on the spot.

The above refers greatly to lime-stone or marble. Jaipur supplies besides abundant material in other kinds of stone.

The workers are mostly Brahman Silawats, a few Kumhars, Malis and Mahomedans, who do both quarrying and carving.

Those who work at the quarries earn 0-5-0 to 0-8-0 per day.

Those who do carving earn Rs. 1-8-0 per day to Rs. 4-0-0 per day.

The wages of course vary according to the skill of the workman and the quality of the work produced.

All the members of the family take part in the industry practised within the house. The grown up people and the elders are assisted by their females and youngsters who are fit to work. The workmen have always to do the polishing and the adult children carve rude grotesque

figures of gods for which they find a ready market in the Bazar for the trifle they demand for it.

Silawats now form a very prosperous class. Most of them are Gaur Silawats who rank themselves amongst Brahmans. Their standard of living is not very high, but they are surely very well off, paupers among them being very rarely known. In caste-feasts they use very often good and costly articles of food.

Of education, in the sense of literary education they have very little. Some amongst them are very efficient and skilful draftsmen and are serving in the Government P. W. D. and Archæological Departments.

The following are the places where building stones and other allied materials are quarried:—

Danau.—Near Bussi (Jhir).

Badu.—Amagarh near Ghat Jaipur (used for Todas, Brackets, etc.)

Lal Pathar (Red Sand stones). Hindaun.

Raiwala.—Near Dausa Pink and white marble.

Bhankari.—Roofing slabs, Near Dausa.

Pattis.—Roofing slabs (Amber).

Soap stone.—Newai.

Faras ka Pathar.—Flooring stone, Kalota near Bhankari.

Bhaislana.—Kala Pathar near Kotputli.

Lime-stone is made from stones quarried at Rahori near Naila.

Khariya Matti.—Bansko. A kind of clay used for coating metal articles before engraving. It is also used for washing walls of the houses before colour is applied to them.

Note 17.

Garnets.

Garnets are found near Rajmahal (Banas).

Gujars and Balais are the persons who work these mines.

The colours of the garnets vary from yellow to purple. They are also of crimson and deep red hue, but this colour is very rare.

Small Gems made of these garnets are exported to Switzer land. Rough undressed stones without being treated by lapidaries are also exported in small pieces.

Turners' wheel used by the lapidaries is made of lac and emery-powder (Korand), for dressing the garnet, and the final polish is given by turning the copper wheel.

The steel polisher purchases the garnet-dust which is employed in polishing knives, daggers, etc.

The wages earned by garnet workers are from annas eight to Rs. 2 per day.

Those who work emerald, Sapphire, etc., earn from Rs. 5 to Rs. 7 a day, because only skilled workmen are employed in this work, smallest piece also gives a most precious Gem when skilfully treated.

There are about hundred skilled workmen in the City of Jaipur who employ apprentice boys. These people work for the Jewellers.

Jaipur enjoys a special repute for making these Gems, and lot of crude material, both imitation and genuine, is worked here.

Note 18.

Lace Making.

Laces of pure gold and silver are largely made in Jaipur, and they are highly valued for their colour and purity by all people, who use them. They are not consumed only locally, but are largely exported to other places, where wealthy people specially seek for the Jaipur produce, knowing they get the genuine article, whose lustre and colour will stand. It never loses its value. It has a lasting character, and people, under adverse circumstances falling in need and want, very often take off the lace decoration of their dresses, and sell the metal after burning it, and thus recover their gold and silver from them.

It may be remarked here that Jaipur lace makers are not only employed in making lace of the pure metal alone but the other inferior stuff is also largely worked.

The workers in lace at Jaipur occupy different portions of the City. They generally reside close to one another and thus the industry may be said to have its own little settlements in all the corners of the City.

The workers are from several castes such as :—Khatris, Musalmans, Mahajans and Lodhas. The Musalmans predominate.

The industry is maintained by a system of the co-operation of capital and labour which is common in this country. Practically it is for the benefit of the local Baniya, who buys up immediately all what they produce. In many instances the workers have their own Baniya, to whom alone they go for the sale of their out-put.

The Baniya very often advances money to these people to supply them with their daily need, and in order to pay that off, the only thing he can do is to carry to him all what one has been able to produce. It is thus that sets of families of workers are attached to certain Baniya, who collects for sale all what he gets from them.

There are, however, some workers who employ their own capital, purchase gold and silver, work the metal themselves and employ other apprentices in the industry to help them. All, what they thus produce, is sold by them directly to the consumer. But such instances are very few and rare. All the workers, as a rule, have to go to a middleman, who keeps a stock for local sale and export.

The process for making the silver thread for lace is as follows:—

Silver pieces are taken, and they are treated through a graduated frame work to draw wires of the required length and thickness. These wires are then flattened very thin, under a hammering machine. This gives us the material for weaving laces. The flattened wire is formed into Lachhis (hanks) and then reeled. There are frames for weaving different patterns of laces.

The following are the names of the different kinds:—

Chhamasha.

Chaumasha.

Lahargola.

'Ablahar.

Motra.

Kangni.

Bindi Gatha Motra.

Chirangi.

Chapta Motra.

Dhanki.

Sadi Tufi.

Lappa.

Hira Natidani.

Hira Chandni.

Bari.

Ab Lahar Dandi.

Sadhi Dandi.

Firaonda. Silk thread (warp and woof) used for covering Pakhawaj a musical instrument where leather is not used, and this material gives the substitute for leather.

The wages earned by workers are according to the quality and quantity of work produced.

They vary from 6 annas to ten annas per day.

The women and children join in helping the industry in their homes.

The out-put during the day varies according to the quantity of silver used.

Laces, in which very little silver is used are light. Such a lace is woven 30 yards in length, at the most in a day. While on the other hand laces which are made of a heavy metal are worked only 10 yards in length in a day.

The worker is employed on an average of ten hours a day. Since they work in their own homes they work as long as they do not feel tired. The work is of a labourious nature and the labourer has to employ his hand and feet both, because the weaving necessitates the use of all the fingers of both the hands as well as the toes of both the feet.

Statement showing the number of Agricultural Cattle, ploughs and bullock-carts according to the Census of 1921.

Serial No	Locality.				NUMBER OF AGRICULTURAL.					Remarks.
					Bullocks.	Buffaloes.	Camels.	Ploughs.	Bullock-carts.	
1	2				3	4	5	6	7	8
	Grand Total for the whole State ...				441,498	7,739	23,073½	244,424	50,363	
	Total Western Division ...				284,314	3,934	23,071½	107,966½	40,505	
1	Jaipur City	...	...	...	890	33	...	362	342	
2	Sawai Jaipur Nizamat	...	...	...	51,176	1,501	...	25,622	7,500	
3	Shailhawati Nizamat	...	...	...	24,961	206	11,651	23,177	2,094	
4	Torawati Nizamat	...	...	...	50,490	144	83	24,816	3,974	
5	Sambhar Nizamat	...	...	...	40,396	643	211½	19,688½	7,523	
6	Malpura Nizamat	...	...	...	37,188	484	...	16,669	8,029	
7	Amber Nizamat	...	...	...	35,797	393	2	22,646	4,095	
8	Sikar Thikana	...	...	...	17,636	274	8,639	19,120	4,294	
9	Khetri Thikana	...	...	...	16,972	87	3,085	11,978	885	
10	Uniera Thikana	...	...	...	8,808	166	...	3,888	1,679	
	Total Eastern Division ...				157,184	3,805	2	76,457½	15,858	
11	Dausa Nizamat	...	...	...	56,247	1,808	...	28,438½	3,305	
12	Sawai Madhopur Nizamat	...	...	...	43,840	721	...	20,305	6,646	
13	Hindaun Nizamat	...	...	...	28,964	1,003	...	14,708½	2,405	
14	Gangapur Nizamat	...	...	...	24,546	255	2	11,216	3,141	
15	Kot-Kasim Nizamat	...	...	...	2,939	2	...	1,459½	311	
16	Bandikui Nizamat	...	...	...	648	16	...	330	50	

